THE

CHRISTIAN ADVOCATE.

JUNE, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XL.

(*Continued from page* 197.)

We now proceed to consider more particularly

II. What the second commandment forbids. "The second commandment," says our Catechism, "forbiddeth the worshipping of God by images, or any other way not appointed in his word." It may be proper at entering on the consideration of the prohibitions in this commandment, to remark that they relate exclusively to the making and use of images for religious purposes. "It is lawful," says Fisher in his Catechism, "to have images or pictures of mere creatures, provided they be only for ornament; or the design be merely *historical;* to transmit the memory of persons and their actions to posterity." The tabernacle of Jehovah made by his order in the wilderness, and especially the temple erected for his worship and with his approbation by Solomon, called into exercise, very extensively, many of those which are now denominated "the fine arts." You perceive then, that the statuary, the painter, the engraver, the worker in metals, or any other artist, who employs his skill on sensible and created objects, or even on objects of fancy —if fancy do not intrude on the prerogatives of God, or cause his worship to be desecrated by the productions of his art—is not to be considered as violating this commandment in any respect or degree—The command relates only to images, made for, and employed in the worship of God.

We have already, in explaining the import of the first commandment, considered at some length the sin of idolatry; and I had occasion then to remark, that if worship be paid to an image of any kind, there is, in every such act, a violation of the first precept of the decalogue, as well as of the second. Now if images be used at all in religious service, all experience shows that they will be worshipped. Admit that the avowed and real purpose be, to make use of the visible representations merely to impress the mind more powerfully with a sense of the invisible God, still there is such a disposition in mankind to overlook and forget what is invisible, and to regard that only which is addressed to the outward senses, that idolatry is the certain result; and hence we may see at once, the propriety and importance of this second command.

We find the pretence that the worship of the true God may be assisted by the use of images, pointedly disallowed in several express

declarations and representations of holy Scripture. Thus, to mention but one, the molten calf which Aaron made at Horeb, was avowedly intended to aid in the worship of the true God; for we are told, Exodus xxxii. 5—"When Aaron saw it, he built an altar before it, and said, To-morrow is a feast to the LORD"—in the original—"to JEHOVAH." Yet this was considered and treated as directly contrary to the divine order, and they who professed to worship Jehovah before the golden calf, are expressly charged with worshipping the image itself—"They have made them a golden calf, and have worshipped IT."

Some of the ancient heathen had sagacity enough to perceive the danger there was that the use of images, even in the worship of their false gods, might produce a forgetfulness of the gods themselves. History assures us that Numa Pompilius, the second king of Rome, and the institutor of the religious rites and ceremonies of the ancient Romans, taught them not to worship the gods by the use of images, and that accordingly no graven or painted statue was permitted to appear in their temples, till more than a century and a half after the time of Numa. How surprising does it seem, that Christian Rome should abound in an impious folly which heathen Rome, in its origin, had wisdom enough to prohibit and avoid? It is not true, as the Romanists tell us, that they do not worship the images or pictures of which they make so profuse a use in their churches, and indeed in the whole of their religious ritual. We have seen the natural tendency of this practice to introduce idolatry, and we have seen *the practice itself* charged as idolatry on the Israelites, by Jehovah himself. But all this apart, it is too palpable to admit of a plausible denial, that by the great mass of the Romish communion the images and pictures which they constantly use *are actually worshipped*, and that little or no pains are taken to prevent it, by their religious teachers. Nay, we do not go too far when we assert, that a reverence (truly and strictly idolatrous) for visible symbols, is encouraged and even inculcated, by the highest authorities in the church of Rome. What is more notorious than that, in the very streets of a city, all are required to bow to, and actually worship THE HOST, that is, a consecrated wafer, which is carried round for the purpose—Even strangers and Protestants are, in many places, compelled to do homage to this abominable idolatry.

But suppose that the reasonableness and importance of the precept before us were not, as we have seen that it is, plain and obvious, still, as heretofore shown, God may justly, and for an important purpose, require us to yield a ready and prompt obedience to any plain command given by himself, although we may not be able at once to perceive its utility. Now there is not a plainer or more explicit command in the whole revealed will of God, than this which forbids the use of images in his worship. There is even a particularity in it, which is scarcely equalled in any other article of the decalogue. Not resting in a general inhibition of "graven images," the holy oracle goes on to specify, that it must be regarded as extending "to any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth." Then, as to the worship of idolatrous objects, it specifies—"Thou shalt not bow down thyself to them, nor serve them." It is truly painful to remark, that it would seem as if this command of the Most High had been scrutinized, for the very purpose of going contrary to its provisions, and this by a large portion of those who bear the Christian name. Of "things in heaven," I know of none

of which they have not attempted to make likenesses—of the ever blessed God himself, of the holy angels, of the mother of our glorious Redeemer, of the saints, or imaginary saints, innumerable. Of "things on earth" likenesses of the cross, are exhibited in the very structure of their places of worship, and in as many conspicuous parts of them and approaches to them, as the structures will permit. These likenesses are also fabricated in miniature, as if to rival the silver shrines that were made by the craftsmen at Ephesus for the heathen goddess Diana; and they are vended and worn as sacred ornaments,* both by men and women—as amulets or charms against evil spirits, and as mementoes and aids of devotion. A church without pictures, or statues, is considered as incomplete, and hardly fit to be used as a place of worship. But indeed it is wholly impracticable to give a detail of the various likenesses of things in heaven and things on the earth, which men bearing the Christian name, have formed, in pointed violation of the command we consider. Equally palpable too is the contravention of that part of the precept that forbids "bowing down" to these images for the purpose of religious service. Men, as already remarked, are required to bow down before them; and to refuse or neglect this act of homage, is viewed as an impiety approaching to sacrilege; and on the other hand, acts of devotion before these images, are considered as peculiarly meritorious and acceptable. In short, if you suppose a person ignorant of what is passing in the world, and to have learned simply from the first and second commands of the decalogue what is the acceptable worship of God, both as to matter and form, and then to have shown him the worship of the Greek and Roman churches, would he not say, these people have certainly either never known what is contained in the revealed will of God, or if they have, they must have determined to act, in many of their religious observances, in direct contrariety to the divine precepts?

(*To be continued.*)

* "On her white breast a sparkling cross she wore,
Which Jews might kiss, and infidels adore."—Pope.

SELECTIONS FROM DRELINCOURT'S COMPEND OF CONTROVERSIES.

In our March Number we promised, on the offer of a respected correspondent, to publish a part of the above excellent work, which he proposed to translate—We are now to fulfil our promise.

The Author's Address to Roman Catholicks.

Gentlemen,—I believe that there are among you many excellent souls desirous of their salvation, who, in order to fortify their consciences against religious fears, would esteem themselves happy to know accurately what God has determined in his word. But as the spies, who were sent into the Holy Land, brought back to the children of Israel an evil and defamatory account of the country; so the Doctors, who should teach you, cause you to dread the holy Scriptures as a dangerous book. Afraid that you should drink of those waters of Siloah, they make you believe that they are poisoned by heresy. They persuade you that we have corrupted the text of Scripture, that we quote it falsely, and that we draw unwarrantable inferences from it. In a word, unbounded calumny has published, that we have abandoned the Bible. Now, although there are arms enough in Israel to oppose the errors of this age, nevertheless, we have thought proper to borrow those of our adversaries. To show you the triumph of truth, we might use, with the ut-

most propriety, our own Bibles, as exhibiting a faithful translation of the original: but to remove the scruples which might arise in your minds, we have judged it better to use the Louvain version. For, although the Louvain doctors have blunted the point of this sword of the spirit, still it possesses sufficient efficacy to reach error in its lurking places, and to pierce it to the heart.

You will readily acknowledge this, if you should be at the pains to look over this little treatise. You will see here, in miniature, the principal errors in which you are nourished. Moreover, you will see here, these same errors met and refuted by the express text of a Bible which you cannot suspect.

I know, gentlemen, that they who labour to hinder the course of the gospel, endeavour, by every means, to render us odious. They represent us as execrable; and whatever comes from us, they cause you to hold in abhorrence. But if you could see our hearts, you would see engraved there, the doctrine which we propose to you. You would see there the flames of a genuine zeal, and of a charity unfeigned. You would easily discover that we have no other end than the glory of God, and the salvation of your souls. "We pray you, in Christ's stead, Be ye reconciled to God." Meanwhile, were we even such as calumny describes us, let not the consideration of our persons injure our cause. Regard not the speaker, but meditate upon what he tells you. Do not stickle at the frailty of the vessel, but taste the heavenly beverage which God presents in it to disordered souls. Diamonds lose not their value for having been touched by leprous hands; and medicine, presented by a blear-eyed physician, does not fail, on that account, to operate a cure. What matters it who lends a hand, provided he draw us out of the mire? What matters it who casts us into the pool, provided we are healed by it? Jesus Christ, at the last day, will judge us according to his gospel, and not according to the quality of the ministers who announced it.

And I am certain that if you should taste those fruits of Canaan, which we have received from the hands of your own "spies," you would desire, with a holy ardour, to enter upon the enjoyment of that inheritance, which has been wrested from you: and that henceforth you would not look upon the gospel with fear, as a heretical book; but with a holy joy, as the Testament of your Father, and the covenant contract, which Jesus Christ has subscribed with his blood.

This is the saving grace which you may receive from the Father of lights, if you call upon him with ardent supplications. For "the secret of the Lord is with them that fear him; and his covenant, to make them know it." May the great God who commanded the light to shine out of darkness, shine in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. May it please his divine mercy to make us all think the same thing in our Saviour, that we may speak the same language, and lean upon the same arm of help. Amen.

Article II.

THE ROMAN CHURCH TEACHES, that the holy Scripture is insufficient, and does not contain all that is necessary to salvation.—Bellarmine de verbo Dei, lib. iv. cap. 3. Baile's Catechism, Treatise I. Coton's Justit. lib. ii. c. 34. Du Perron against Tilenus, &c.

LET US HEAR THE SCRIPTURES: 2 Tim. iii. 15. "The holy writings are able to render thee wise unto salvation, through faith which is in Christ Jesus." That which renders us wise unto salvation, contains all that is necessary to salvation; otherwise we should only be wise by halves. But the holy writings render us wise unto salvation. There-

fore they contain all that is necessary to salvation.

Ibid. v. 16.—"All Scripture divinely inspired, is profitable for teaching, convincing, correcting, and instructing in righteousness." Note, we have in Scripture all that is necessary to regulate our faith and conduct. For it serves to teach truth, to confute error, to correct vice, and to form virtue.

Ibid. v. 17.—"That the man of God may be completed, furnished for every good work." That which renders the man of God complete, and, as the Greek word* imports, perfectly instructed to every good work, contains all that is necessary to salvation. But Scripture renders the man of God complete and perfectly instructed to every good work. Therefore it contains all that is necessary to salvation.

Psal. xviii. 8. [xix. 7.]—"The law of the Lord is spotless, [*Heb.* entire and perfect,]† converting souls: the testimony of the Lord is faithful, giving wisdom to babes."‡ That which is without spot, which converts sinners, and which gives wisdom to babes, is sufficient for salvation. But the Scripture contains doctrine without spot, which converts sinners, and gives wisdom to babes. Therefore it contains what is sufficient for salvation.

John, v. 39.—"Enquire diligently of the Scriptures: for you think by these to obtain eternal life; and they bear testimony of me." Note—Our Lord Jesus Christ does not find fault with those who think to have eternal life by the Scriptures; but, on the contrary, he exhorts them to search them carefully.

Ibid. xvii. 3.—"This is eternal life, to know thee, the only true God, and him whom thou hast sent, Jesus Christ." Now this knowledge is given us by Scripture. Chap. xx. 31.—"These things are written, that ye may believe that Jesus is the son of God, and believing, have life through his name." That which teaches us the sovereign good, and the means of arriving at it, contains all that is necessary for salvation. But Scripture teaches us the sovereign good, viz: eternal life, and the means of obtaining it, viz: faith in Jesus Christ. Therefore it contains all that is necessary for salvation.

Rom. xv. 4.—"All things which were written aforetime, were written for our learning, that, by patience and consolation of the Scriptures, we may have hope." That which consoles us and supports us in the hope, which we ought to have in God, is sufficient for salvation. But the Scripture does all this. Therefore it is sufficient for salvation.

1 John i. 1, 3.—"That which was from the beginning, that which we have heard, which we have seen with our eyes, which we have beheld with attention, and our hands have touched of the word of life: that which we have seen and heard, we declare to you, that ye may have fellowship with us." The apostles saw and heard all that is necessary for salvation. But they declared, by their writings, what they saw and heard of the things which concern salvation. Therefore they declare, by their writings, all that is necessary for salvation.

Ibid. v. 3, 4.—"And that our communion may be with the Father and his son Jesus Christ. And we write these things to you that ye may rejoice, and that your joy may be

* Ἐξηρτισμένος, *perfecte instructus*: sic Scultetus et alii in loc.—Tr.

† תמימה, (from תמם, *compleri, perfici*, &c.) perfect, upright; as a noun, perfection, uprightness, integrity. See Gen. 6. 9; 17. 1. Lev. 22. 21. Deut. 18. 13. 1 Sam. 14. 41. 2 Sam. 22. 33., &c.—Tr.

‡ The Septuagint and Latin Vulgate, to which Dr. Gill adds the Syriack, Arabick, Ethiopick, and Apollonarius, render the word (פתי) as the Louvain doctors do. The root פתה, signifies to be seduced, enticed, persuaded; and the word in the text denotes a person, who is exposed, from his folly, ignorance, or inexperience and simplicity, to be easily led aside. In this sense, as easy to be enticed and ensnared, the word is applied to the dove, Hos. 7. 11.—Tr.

full."* That which gives communion with the Father and the Son, and renders our joy complete, contains all that is necessary for our salvation. But the Scripture gives this communion and fulness of joy. Therefore it contains all that is necessary for salvation.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

THE INFLUENCE AND TENDENCY OF SUNDAY SCHOOLS.

The moment man is able to perceive that he is mortal, the sequel of his being becomes an object of tremendous and solemn interest. Propelled by the contending forces of example, passion and reason, and diverted by the lure of objects on every side from the consideration of future things, it would be wonderful, if without instruction, he should take a right direction, or consult its influence upon the destinies of his being. But the direction which he shall take, must be regarded with solicitude by him who has advanced a little in the experiment of life, and to whom, therefore, it is no longer unknown that every step he takes has some influence upon his character and interests, and not upon his only, but upon all to whom his example can impart the slightest impulse, and through them, upon his race down to the end of time. This reflection casts around the period of youth a most fearful interest, and around that of age a responsibility with regard to it, scarcely less fearful.

The mind at this age is tender and confiding; a dread of sin may, therefore, be easily excited in it. Before it has acquired confidence by some venture in a forbidden way, it may be trained to regard its very entrance with the same fearfulness with which, in riper years, it approaches a precipice. If it has once yielded to sinful gratification, it may indeed, in an hour of inward remonstrance or of parental admonition, confidently resolve never to yield again, but whenever the object of that gratification recurs, it is invested with a recollected charm; the repulsive mystery that hung about it has departed. Former profit, or pleasure, presses upon the mind, already weighing the probabilities of escaping detection. The fear of incurring human disapprobation—not the fear of sin, not the fear of God—becomes thus the principal restraint. Suppose that in this hour of conflict the mind had received no admonition, no warning of the consequences of sinful indulgence, and you have some idea of the condition and prospects of multitudes of the youth in our land.

Our affections also receive their character from the objects to which they attach, and with which they are earliest conversant. To be kind and placable is natural, but to be cruel and intolerant our feelings must have undergone several modifications, from being conversant with

* It would be endless to notice all the discrepancies between the Louvain version and the received text. I notice those only which may seem most striking to one who is acquainted with no other than our English version. Consequently, I think it proper also to notice the most prominent differences of the Louvain Bible from ours, where the original will bear to be rendered either way. I do this for the double purpose of gratifying the English reader, and of laying a finger upon a few of the errors of a version, which has the sanction of an *infallible* church. But this by the way. The latter clause of the third verse, in our English version, reads, "and truly our fellowship *is*," &c. There is no word corresponding to the verb *is*, or *may be*, in the original. The Syriack and Erasmus agree with the English version in supplying (*is*); and the Latin Vulgate, Grotius, Beza, the French Protestant and German versions agree with the Louvain doctors, in supplying (*may be*). In the fourth verse, the additional words, found in the Lat. Vulg. and the Louvain Bible,—"that ye may rejoice, and,"—are without authority.—TR.

external objects. How much, therefore, the character of manhood may be affected by the guidance and direction which is received in youth? and what encouragement is there, for endeavouring to present early such objects to the affections as shall enlist them on the side of virtue, that they may assist reason, when simple feelings shall have grown up into the vigour of passions, to maintain a virtuous life? The foundation of a good life must be laid in impressing early a right estimate of things, in exhibiting the relations in which the immortal mind is involved, and above all, in inculcating a fear of God and a regard to his will, which the mind will readily cherish, and by which it will be inspired with exalted sentiments of its importance and destiny, and may be withheld from breaking, by a sad trial, the forbidding mystery that hangs over the untried paths of iniquity. The fear of God, who, he is taught, is always present and knows all his thoughts, the child carries with him in secret, but the fear of his parents he may not—When this cord is broken, there is nothing that will hold the passions of depraved beings.

To inspire children and youth with a reverence for the Supreme Being, to make them acquainted with his will and with their own duty and high relations, while it improves every advantage from the principles of their constitution, is the benevolent design of Sunday school instruction—an institution which, while its operations are attended with little expense, the extent and benefit of its results admit not of computation. I shall consider this institution mainly in its connexion with the spiritual welfare of men, as whatever tends to promote this, will tend most effectually to make them good citizens, and as in cases where the salvation of the soul is not promoted, the less but attendant and vastly important advantages are secured, as far as they can be by human efforts. If without the aid of this institution the children of pious parents might be taught the fear of God and the knowledge of his word, in many, if not in all cases, they would not be taught thoroughly and systematically. And without it, evidently the children of multitudes will grow up in ignorance of the Bible and of the consequences of sin, and with only the precepts of ill example, must enter neglected and poor into the liberty and responsibility of manhood—without the fear of God, and with little sense of personal character to save or lose. Without it, the children of multitudes more who are distinguished in society, but who are regardless of the word and ordinances of God, will grow up without religious restraint, and come into active life with advantages which will give them influence over others, but an influence like that under which they have been reared. But here, the children of all ranks are invited, and here they unite to learn the will of their common Parent, to cherish his fear, and to receive instruction in the duties and destinies of their being; here they learn from the care that is taken to instruct them, that their souls possess a value—a value which the example of their parents and teachers, and of the whole community, conspires to impress as their chief concern; and here also a reverence for truth, for the Sabbath, and for the Bible is naturally cherished, and gains strong dominion in their susceptible minds.

Before their minds have been perverted by bad examples, or hardened by sinful indulgence, they are sensible to all that is fitting in an exhibition of right affections, and to all that is tender and impressive in their relations to God. Impressions made at this period are generally retained; they are concerned

in the selection of objects of thought and affection, and upon them the future character has inconceivable dependancies.

Are these impressions made by a knowledge and belief of the word of God, which inculcates not only the forbearance of what is evil, but the performance of what is good, not only holiness of action but holiness of thought and affection?—they cannot have been made in vain. They will be a light about the heart. Their presiding power will fortify the mind against temptation, and remand it from its wanderings to a tribunal of their own appointment. The influence of sacred truth when it is credited, is efficient and renovating; the mind is supported and awed by its presence; it cannot escape its dominion, if that dominion be the grant of early assent and affection. If the promises, the precepts, the threatenings, the instructions of the Bible were familiarly known, how would they comfort and uphold the mind in sorrow and despondencies, restrain it from transgression, enlighten and guide it in perplexities, quicken and urge it in duties? Suppose that all the youth in our country were furnished with such knowledge, and it would, indeed, be a *lamp unto their feet, and a light unto their path,* a *shield* against the flying and obtrusive darts of error, a *sword* with which they might subdue the enemies of their spirit. It would wind itself into every principle of their actions and beat with every pulse. Its monitory promptings would be felt at every turn in the descent of life, like a rivulet which is felt in the power of the stream with which it combines, and moves, and empties into the ocean. Such knowledge, if it does not result by the application of the Holy Spirit in present conversion and sanctification, may be the means of giving such a direction to the mind, or of summoning up such associations and reflections in subsequent life, as shall terminate in these results. The famished prodigal remembered the abundance he had left in his father's house—at the crowing of the cock Peter remembered the saying of his Lord. Be that as it may, it will have a salutary influence upon the conduct; its force cannot be altogether wasted, abused and perverted as it may be. It will produce a contest (never useless though often unsuccessful) in the mind, against its evil devisings; and after transgression it will utter its remonstrance, it will not let its resisted claims go unheard. It is impossible to estimate the importance of leading children to a familiar knowledge of the word of God, and of their relations to him—impossible to conceive of its manifold bearings upon their future character, of its possible connexions with the habits and affections of their souls, of its influence which is commensurate with their immortal existence, and which during all its probationary progress moves backward and forward by the power of association; striking up the fire of conviction by every new contact with divine truth; collecting in frightful array duties neglected and sins committed; calling up the slighted or improved warnings and exhortations of beloved parents and teachers; and calling them up perhaps invested with new authority by the admonitory silence of their graves, and commended anew by converse with the seductions and dangers of the world, and by the experience of a parent's solicitude for the welfare of his children—thus gathering admonition from the diversified incidents and changing relations of life, to sanction its claims. Such is the manner in which God, by his word and by his Spirit, constrains those who are trained up in the way they should go, not to depart from that way when old. If

against such strivings they maintain a final resistance, the spoils of their *victory* will be theirs without division.

There are some aspects in which the importance of this early knowledge is not often properly considered. It would be a preventive of dangerous error which the mind from a want of seasonable regard to truth, and emboldened by commerce with wicked men, will fearlessly embrace. Doctrinal error generally results from opposition or disrespect to the simple truths of revelation gradually acquired, from ignorance of their relative bearings and dependancies, or from the early influence of ill example and instruction. It is manifest, that a familiar acquaintance with the sacred Scriptures formed before these causes have produced a settled impression, would tend greatly to weaken their force, if not entirely to remove them. It would certainly tend to counteract the influence of ill example, that most successful seducer of youth. Improvident, and naturally disposed to imitation, they see little to shun in bad examples, little to disbelieve in erroneous instructions, and to these enemies are ever exposed. Against their hostile attacks *their* defence must be unsuccessful, if they be not enlisted in the cause, and rendered familiar with the weapons of truth and virtue. In what way can so much be done thus to enlist their minds, to counteract the insidious influence, and ultimately to destroy these enemies of their souls, as by making them familiar with divine truth, the obligation of which there is in every mind some natural fitness to perceive, and which, whatever may be the success of its application, is the only foundation upon which morality and true religion can stand? Who, that considers the value of the soul and the danger of its being lost, can regard with indifference the prospect of this unequal contest? And who, that knows the art of disarming its enemies, will not fly in alarm to its succour? Suppose the mind of an ingenuous and uncorrupted youth thus instructed, should see in the practice of all around him the fear of God, and the abhorrence of evil, in a word, should see them giving that solemn and unremitted attention to the salvation of their souls which a proper estimate of their value would excite, with what fearfulness and circumspection would he be likely to order his steps before God and men? This supposition may also aid our conceptions of the influence of bad examples, upon minds not properly and seasonably instructed.

Again, the general unbelief, which renders the preaching of the gospel of such little avail to multitudes, is owing, in no small degree, to the neglect or to the defects of early religious education. Almost all good or ill habits of feeling, or of thinking, have an early beginning, and age generally augments the difficulty of correcting them. Few in whose minds unbelief has gained strong hold, if aware of its existence, have any fear or perception of its growth. But if the evil, from the subtle mode of its operation, is not suspected, for that reason it is more to be dreaded, and for that a keener perception is needed. This dread, and this perception, right and early impressions might have furnished. Its workings are, however, manifest in a general inattention to the calls of God by his ministers, and in his word and providence. This is the effect of unbelief; unbelief which, though it may be strengthened, is not so much caused by present ignorance as by a want of that regard and sensibility to the word of God, which an early knowledge of it is adapted to excite and foster, and by which the mind is kept in awe, and admonished to resist even the intrusion of a peradventure about the truth of divine things. Reason and

evidence often fail to produce an efficient belief (and all belief is efficient) of that to which an aversion is acquired, and to which interest is thought to be opposed. To prevent the rise of this aversion, and to couple interest with respect and obedience to the commands of God, will be the natural effect of an early impressive knowledge of his word. Such knowledge, also, would exhibit its fruits in the lives of Christians. The discordancies between their profession and practice are, in a great measure, to be attributed to a want of faith, which, in equal measure perhaps, is caused by a want of knowledge. They believe feebly, and must, if their knowledge be slight and indistinct, and believing so, their affections must be low and languid. The more ignorant they are, the less will their conscience reprove them for their wanderings from duty; but if they were well instructed in all truth and duty, the shadow of evil would be frightful. But this implies a familiar knowledge of the Bible, which many will not be likely to have, unless it be obtained in youth, and which, with all its advantages, can be possessed by none unless possessed early.

Thus I have endeavoured to manifest the importance of the knowledge which children may acquire in a Sunday school, and which, if they do not acquire there, they will not be likely to acquire at all. It should not be forgotten that parents and teachers also derive benefits from this institution, not only by being induced to study the Scriptures more for themselves, but from the example and attainments of the children. Unconverted parents are often reformed in their practices, and often brought to repentance, by the instrumentality of their converted children; and the frequent conversion of teachers is as auspicious as it is notorious. Indeed, the blessing of God which has ever so signally attended it, should give weight and confirmation to every argument in its favour. The seed of his own appointment will bear, and has borne fruit abundantly, and they that water this field shall themselves *also be watered.*

The connexion of suitable libraries with Sunday schools is of recent origin; but its great utility demands attention. The objection that children, after a little time, lose their interest and commit their lessons with reluctance, is by this plan removed. It is found where libraries have been established, that the interest of the older children, which has been most likely to flag, is not merely sustained, but greatly increased. The choice of books is both a valuable reward and a sufficient excitement to industry. The books are of such a character as will arrest the attention, while they impress the mind with the dignity of virtue, and ennoble it by making it familiar with high examples. In this way a taste for valuable reading is early cultivated, and important knowledge is obtained and diffused through the community. In this single respect the institution has an importance which cannot be estimated.

This subject does lawfully challenge every reflecting man to determine, from his own experience and from the nature of the case, if it be probable that a single child will regret in future life his connexion with a Sunday school; if it be not certain that multitudes will remember it with joy and gratitude through time and eternity, and according to his determination to infer the measure of his own duty. If their experience shall be such as I have supposed, is it not a pledge that *they will train up their own offspring in the way they should go,* and will become themselves more ready supporters of the institution than those who have not enjoyed its blessings? The wheel which our present efforts may set in motion, is therefore likely to move on

with accelerated force to the end of time, while millions will successively enter its track, and be led by it to the Saviour of men. This reflection is enough to startle the world from its reverie over the destinies of the rising generation, and yet numbers, whom it might waken, will sink to rest again, as if roused by the cry, "All's well." But among them, we do not expect to find parents who love their offspring and have a regard for the Redeemer's glory; among them, we do not expect to find shepherds who have care for the lambs of their flocks, or *watchmen on the walls of Zion!* Are the certain and possible advantages of Sunday schools such as have been represented? Have they hitherto received signal tokens of the Divine approbation, and can he conceal it from himself, that there must be something fearful in *his* last account who resists and neglects their claim to support? No Christian is exempt from this duty. But without the approbation and the efforts of the ministers of the gospel these institutions cannot successfully flourish—To them therefore I turn my address, satisfied that if their patronage to Sunday schools be obtained, they will prevail. Is the obligation to support them doubtful, and if not, is it possible to be released from it while they are neglected? What portion of your time will be necessary to establish and sustain them in your congregations, and the mode in which you are to operate, must depend upon a great variety of circumstances. But whatever time and labour it may require, is it probable that the same, employed as it has been, or employed in any other way, will produce the same amount of good? Is the end of preaching the gospel the glory of God and the salvation of men, and is not *this the Jerusalem* from which it should begin, and here may not the broadest and surest foundation of its success be laid? Would you rejoice to see in your congregations a general regard to the Lord's day, and to the ordinances of his house—would you have the members of your churches familiar with all their duties, and fortified against the enemies of their spirits—would you have them strong in faith, and adorning in all things the doctrines of Christ our Saviour?—see that they have an early and intimate knowledge of the Bible, which shall wind about their affections, and in which they shall grow and bloom to the glory of God. Would you have the confidence and love of children, and access to the hearts of unbelieving parents—would you have the minds of *all* tender and susceptible to your message—would you see children and youth growing in the desire and in the possession of important knowledge, and walking in the ways of sobriety, truth, and virtue —would you see them early dedicating themselves to the service of the Lord, and making religion desirable and honourable in the sight of others by their example—and would you not neglect the means adapted to produce these happy results, means which God has ever honoured when faithfully used,—lend then your influence, your prayers, and your efforts, to the support of Sunday schools. In every congregation there are individuals who would delight to engage in this benevolent service, and who, in thus blessing others, would be doubly blessed themselves; but they need more than your approbation, they need your example to encourage, your wisdom to devise, and your assistance to execute the plan of their operations. Upon you, therefore, devolves a responsibility in relation to this cause, the pressure of which will be in proportion to your perceptions of its importance. And will not your perceptions of this be proportioned to your faith in the efficacy of divine truth upon minds not yet hardened and em-

boldened by sin, and in the promise of the Holy Spirit to apply it in converting and sanctifying the soul, to your confidence in the frequent fulfilment of this promise in the case of children, to your value for immortal souls, and to your sense that the danger of their being lost is enhanced by a want of seasonable knowledge, by progress in unbelief and iniquity, and by constant approaches, in this state, to the grave? What now is your faith in the efficacy of the ministry you have received, you who "have purified your souls in obeying the truth through the Spirit," you who have been "born again, not of corruptible seed, but of incorruptible, by the word of God." "The Lord knoweth the thoughts of man."

H. R.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p.* 211.)

The white appearance of the water which we have just mentioned, and which was undoubtedly owing to minute fish, is not to be confounded with those large tracts of white coloured sea, which frequently appear in southern latitudes. This white water, as Valentyn calls it, is occasioned by small phosphorescent molluscous animals; in some instances, these are so numerous as to render the water almost gelatinous, while in others they could not be discovered with a glass of the greatest magnifying power used. This white water has sometimes a considerable degree of brilliancy, so that the whole sea, for miles, appears as if covered with a vast sheet of sparkling snow. Inexperienced seamen often change their course in order to escape from these apparent shoals or sand banks; and we have even heard that this white water has been laid down upon some charts as places to be avoided.

I amused myself to-day in taking, with a small net, the velella, which floated in vast numbers past the ship. The velella is a small, flat, gelatino-cartilaginous animal, about the size and thickness of a dollar, having a little sail or crest passing transversely over the top or upper surface; this little sail is fringed with blue, and the whole portion of the animal out of the water shines with all the colours of the rainbow. Sometimes the sudden rippling of the waves, or a puff of the wind, would overturn them; but they soon regained their upright position. On placing these animals in a tumbler of sea-water, they exhibited one of the most beautiful objects I have seen. The fringe of the little sail which crosses its back, and the curved and radiating lines on the body of the animal, all presented a fine play of pavonine colours. Attached to the lower surface of the velella I noticed, in almost every instance, a little blue shell, like a garden snail, called ianthina, and which I first believed to be the parent or rightful owner of the floating apparatus. It is probable, however, that it makes use of the velella, not only to support itself near the surface of the ocean, but that it also derives from it its principal nourishment, by absorbing its juices. From some observation, I am rather of the opinion that the animal economy of these two molluscæ is singularly adapted to their mutual benefit; the velella supplying nourishment and a floating apparatus to the ianthina, and the ianthina, by its attachment below so balancing and ballasting the velella, as to preserve it in an upright position, which is necessary to its motions through the water. How-

ever this may be, there appeared, upon closely examining a great number, but little injury sustained by the velella from its parasite. Some of the adhering shells were quite young, and others full grown specimens. As far as my knowledge in natural history extends, the ianthina was never before ascertained to be parasitick to the velella, or made use of its buoyancy on the surface of the waves to supply the place of its own beautiful apparatus of air cells. This fact confirms the acuteness of Cuvier, that accurate observer of nature, who justly concluded that the ordinary floating apparatus of the ianthina was sometimes naturally absent; as, in some specimens of the animal which he examined, not a vestige of that organ could be perceived, and no scar or cicatrix on the foot, by which it is secreted, could, on the most minute examination, be discovered.

Both the ianthina and velella seem to throw out a violet coloured liquid, when first captured. The purple fluid discharged by these animals will stain a white handkerchief a fine rich colour. As the ianthina is often found in the Mediterranean sea, it has been suggested, with some plausibility, that this purple fluid may be the basis of the Tyrian dye, or ancient royal purple, accidentally discovered by the dog of Hercules. I regret very much that I could not try the effect of acids and alkalies on this colour. According to Pliny, alkalies gave it a green tint; if so, it is analogous to a vegetable blue or purple. We are informed by Stavorinus, that when the liquid obtained from the ianthina is evaporated to dryness, a powder is obtained which, on being mixed with gum-water, forms a beautiful purple paint.

Since writing the above, I find, in a late foreign journal, that Mr. Lesson has satisfactorily proved that the Tyrian purple, noticed by Pliny, was undoubtedly derived from the ianthina. He states, from some imperfect trials, that the colour of the ianthina will form a valuable re-agent, for it passes very readily to red, under the action of acids, and returns to blue under that of alkalies. With the oxalate of ammonia it gives a precipitate of a dark blue colour, and with the nitrate of silver a very pleasant greyish blue, both of which are good colours for drawing.

I saw some other marine animals, the examination of which amused me, but I have not energy to write any thing more on the subject.

May 15th.—After calms and head-winds for so many days, a slight breeze has sprung up in our favour. About noon, the colour of the sea-water was noticed to be green, and not of the deep blue which characterizes the fathomless parts of the ocean. We therefore knew that we were in soundings, and upon heaving the lead we reached the bottom at 90 fathoms. The lower part of this deep sea-lead is hollowed out and filled with tallow, so that when it touches the bottom, gravel, shells, or any loose matters, adhere to the tallow, and discover its nature. Toward evening a land bird, something like a dove, alighted on one of the spars of the ship, apparently very weary, and, no doubt, remained with us all night, notwithstanding the vain attempts of some of the passengers to capture it. May this bird be "a dove of peace and promise" to our voyage.

The water was splendidly phosphorescent this evening, seeming, as the bow of the vessel dashed it on either side, like liquid phosphorus. We all felt very anxious about the situation of the land, as a thick fog enveloped the ship; we therefore stood off and on from the cape all night. The long days and the short nights are exceedingly favourable to our voyage; it is not dark till some time after 8 o'clock, and day dawns about 3 in the morning.

May 16th.—This morning Mizen Head was distinctly seen off our

lee bow, and at 8 o'clock we were hailed by an Irish fishing-boat, called a barkee (barque ?). We entered into a trade with these rude and cunning sons of Erin; for fresh cod and other fish, and some fine *pratees*, (potatoes) we gave them in exchange rum, pork, and bread. One of the Irishmen in the boat called out, "Your honours won't forget the *backey*" (tobacco). We therefore gave them two or three pieces from our stores. These Irish fishermen keep cruising here in the mouth of St. George's channel, to barter and beg from the ships which are continually passing. While we were at dinner, which we commonly take about 3 P. M., the packet ship Montezuma, of Philadelphia, hove in sight, and we were all soon busily employed in writing and sending off our letters to our friends. In the afternoon we fell in with another Irish fishing-boat, and had some amusement in conversing with the untutored crew. Our sailors were cautious in trusting these people, and hence I observed they were closely watched to prevent the rope being cut which was given them to hold while the vessel was lying to. The iron-bound coast of Erin lies full in view off our lee bow; and as the wind rose at night, and the weather became hazy, the captain paced the deck nearly all night, apparently in some anxiety. We were also approaching Kinsale, and I could not help thinking of the wreck of the *Albion*, and the loss of my friend Professor Fisher. My thoughts sought expression in the following lines.*

17th and 18th.—Calms and head winds alternately prevailed, so that we made little or no progress. The phosphorescence of the sea to-night was most splendid, and fully equalled any idea I had previously conceived of it. Both the kinds of phosphorescence which I have mentioned, seemed to vie with each other in brilliancy. One of the best ways to notice this luminous appearance, is to coil up a long rope, and then throw it out into the sea; scintillations, large sparks, and bright coruscations of light, start out of the water wherever the rope touches it.

19th.—A heavy gale of head wind sprung up about one o'clock this morning, and drove us with great violence before it. It was so dark as to render it impossible to distinguish objects at more than the ship's length; we were near shore; and as ships are constantly passing, we have what the sailors call "dirty weather." When daylight appeared, we were near Tuscar light-house, situated six miles off Carnsore Point. Had the wind continued from the same quarter but a few minutes longer, we might have weathered this important point, and then sailed pleasantly along the Welsh coast; but just as we came within a few miles of it, the wind changed, and we were obliged to "bout ship." A calm then succeeded, and kept us all day, near where we had been for two or three days before.

20th.—A slight favourable wind springing up during the night, carried us beyond St. David's Head, which is opposite nearly to Carnsore, and this morning the high hills which bound the coast of Wales, and Holyhead were in sight, so that now we begin to think of landing. On one of the lofty knolls on the Island of Anglesea, we saw distinctly the granite monument built over the *leg*, which the Marquis of Anglesea lost at the battle of Waterloo. To what extremes of folly will not the pride and wealth of man carry him? We took a pilot on board this afternoon, but a strong head wind springing up, drove us off the shore immediately afterwards. The wind blew with great violence all night, so that we were obliged to sail under close-reefed topsails. I remained

* These lines appeared in the Christian Advocate for the month of August, 1828.

on deck for some hours, to witness the velocity with which the ship moved, and the manner in which the sailors managed her; and though it was rather terrifick for a landsman, I may truly say the whole scene was sublime and agreeable.

21st.—This morning the wind still continued fresh. Upon going on deck I found the ship sailing within a mile of a beautiful part of the Welsh coast. The hedges, the small and regular fields, the grain, and the neat white cottages, all appeared beautiful, and I first realized that I was near the land. The weather, soon after sunrise, became cold and hazy. We shall not probably reach Liverpool, though only about forty miles distant, till late to-morrow. This afternoon we came near a telegraphic station placed on Orme's Head, and endeavoured to communicate by means of *signals*, to our consignee at Liverpool, that we wanted a steam-boat sent down for us; but we got no answer from the flag-staff. On Orme's Head, which is a bold rock at no great distance from the shore, there was a dreadful wreck of a ship, during a dark and tempestuous night, a few years ago, in which every individual on board perished, except one man, who was on the bowsprit, and who was pitched on the rock when the vessel first struck. There was a large number of passengers on board, and I heard some very interesting anecdotes respecting the private history of some of those who perished.

"Give back the lost and lovely! Those for whom
The place was kept at board and hearth so long;
The prayer went up through midnight's breathless gloom,
And the vain yearning woke 'midst festal song.

"To thee the love of woman hath gone down;
Dark flow thy tides o'er manhood's noble head,
O'er youth's bright locks and beauty's flowery crown!
Yet must thou hear a voice—restore the Dead!
Earth shall reclaim her precious things from thee!—
Restore the Dead, thou Sea!"

22d.—We had a very unpleasant night, and seemed at daybreak to be but little nearer our port than we were the night before; every thing, however, was instantly changed by the appearance of two steam-boats, which were seen approaching us through the fog, and by means of which we were informed we were to land. Notwithstanding the delight we all experienced at this moment, I shall never forget the impression which I felt on first seeing an English steam-boat. Of all the uncouth and dirty machines of the steam kind, they are the worst—But I must hasten to get on shore. All was bustle and confusion—and when order was restored among us, we were on board of one of these boats, and moving fast toward Liverpool, which was only twenty miles distant. We saw but little of this great commercial place till we got on shore, on account of the thick fog in which we were enveloped. It would be worse than affectation in me to pretend that I experienced any very strong emotions, or high classical enthusiasm, when I first stepped on the soil from which my forefathers sprung. I felt no feverish excitement at being in the land of ancient castles and mouldering towers; nor did I thrill at the remembrance that here lived, and wrote, and died, besides a host of others that might be named, "Bacon and Hooker, Milton and Boyle." Every thing classical or imaginative gave place to the delightful and substantial reality, that I had escaped from the ship, and was once more walking on terra firma.

We were landed, unexpectedly, without the interference of custom house officers, from the steam-boat which took us from the ship, near

the end of Prince's Dock, and found ourselves instantly surrounded with the bustle and noise of a busy commercial town. I shall not attempt to describe at large this or any other place I may visit; but merely notice what seems to me remarkable. The first thing I observed on shore was the forest of masts, shooting up from behind the high walls which surround the *docks* or basins, in which most of the foreign ships lie secure from the influence of the winds and waves, and from the depredations of thieves. These docks are stupendous works: they are immense basins of water, surrounded on all sides with high walls, capable of holding safely several hundred of the largest vessels: Queen's Dock is 280 yards long, and 120 broad.

As we passed along the streets to the Star and Garter hotel, where the most of our passengers determined to stay, we saw nothing very remarkable; indeed I could not help thinking that Liverpool had very much the aspect of New York. No liveried servants, no splendid palaces, were any where to be seen. Some of the shops and publick buildings are, however, striking to an American. The Exchange and Town Hall are ranked among the finest buildings of the kind in Europe. In the middle of Exchange Square there is a costly monument to Lord Nelson, surrounded by many figures large as life, *chained* to the pedestal: this structure, however, is by no means agreeable to my taste. The Town Hall is certainly an elegant and costly building: it contains a suite of rooms, which for magnificence and extent is said not to be surpassed by any in Europe. At the top of the dome which crowns the building, there is a circular gallery, which affords a fine panoramic prospect of the city and the surrounding country. We were conducted over the edifice by a gentleman dressed in a rich suit of black; and if we had not been previously informed of the usage, we should have been ashamed to have given, at parting, each a half crown, which he readily and thankfully received.

In the evening I went to the annual meeting of the Liverpool Bible Society, which was held at Music Hall, a place admirably adapted for such an occasion. This large room was crowded. The business was conducted in the same form as similar meetings are with us. The first speaker I heard was Mr. Brandon, a delegate from the British and Foreign Bible Society of London. For fluency of speech, rapidity of utterance, and general easy flow of elocution, I never heard or saw his superior. After him there rose a young man, who appeared to be a lawyer. At first he hesitated, but his embarrassment soon left him, and he gave us the best piece of declamation, mixed up with sound sense, classical allusion, and pious feeling, that I have listened to. His speech had a great effect on the audience, if I should judge from the clapping, and to me *shocking* applause, with which he was cheered—the English cry from the gallery of *hear! hear!* interrupted the current of his feelings and my own. This gentleman was succeeded by some man who rudely and unexpectedly rose from the midst of the audience. Considerable noise and confusion was produced in the attempts which were made to stop him, but he bawled louder than all, and carried his point, which was a motion, "that when the next edition of the Bible should be printed, the fourth commandment should be in *large capital letters*,"—but as the motion was not seconded, it failed. After this the Rev. Mr. Newton, a Methodist preacher, in high repute as an orator here, gave us a good address. As it was near 10 o'clock, and as I was somewhat fatigued, my head still swimming with the motion of the ship, I left the meet-

ing, which upon the whole was by far the most interesting one of the kind I had ever witnessed.

23d.—On rising this morning I still felt the rocking of our vessel; indeed, I felt more like being seasick, than I had done since leaving America. The morning was passed in getting our *luggage* through the custom house, as the ship had arrived the evening before, and was now safely moored in Prince's Dock. The custom house operations were tedious, but not harassing—I dined with a friend at a chop house, and for the first time realized something of Dr. Johnson and Mr. Boswell's fare, so often mentioned by the latter—the afternoon was spent in viewing the town and some of its sights.

24th.—To-day I first went to see the asylum for the instruction of the blind. It is indeed an excellent charity. The unfortunate beings for whom this institution was erected are here taught a number of the mechanick arts, by which they are enabled to gain a comfortable living. I saw weavers, shoemakers, rope makers, basket makers, all busily employed. The best and the simplest operation is the manufacture of window and other kinds of cord. The machine by which it is performed, was invented by a pupil in the asylum. I am more desirous than ever of seeing an institution of the same kind introduced into our own country. I expect to say more on this subject when I see the asylum at Paris, where the pupils are taught to read. The Botanick garden, which I next saw, is well worth the attention of the traveller. It is at a short distance from the town, and occupies an extensive piece of ground enclosed by a stone wall. It is planned with great neatness and taste. The English are unrivalled in what is termed landscape gardening. "They have studied nature, as has been justly remarked, intently, and discover an exquisite sense of her beautiful forms and harmonious combinations. Those charms, which, in other countries, she lavishes in wild solitudes, are here assembled round the haunts of domestick life. They seem to have caught her coy and furtive graces, and spread them like witchery about their rural retreats." The collection of plants and shrubs is quite extensive, and includes specimens from almost every quarter of the globe. I shall never forget the hour I passed in this garden inhaling the rich fragrance of the plants, and listening to the notes of the birds in the trees, and the insects in the grass. This, when contrasted with the dull monotony I had so lately experienced on board the ship, produced feelings which were strong, new, and delightful. I saw also the Royal Institution, the Athenæum, and some other places, all of which you will find well described in the little book I send you, called the Stranger in Liverpool.

25th.—To-day is the Sabbath, and I was rejoiced once more to have the privilege of attending worship in the house of prayer. I heard Dr. Raffles, in the morning, preach a most powerful and interesting sermon—he failed, however, I thought, exceedingly, in reading the chapter and the psalms. The dissenters here follow a good deal some of the forms of the church of England—they kneel, and make a silent prayer, when they first come into the church—they have also kneeling cushions in their pews—they stand up when they sing, and make no pause between the verses of the psalm as we do.

NEOLOGISM.

The terms *Neologism*, *Neology*, and *Neologist*, have but recently been introduced into the theological

vocabulary. We are glad to have the opportunity of laying before our readers a correct summary statement of what is to be understood by these terms—This is done in the following translation of an article from the *Archives du Christianisme*, which appears in the *Christian Observer* for January last.

—

"We call those Neologists who endeavour to introduce into Christianity new doctrines, not contained in the word of God; men who, while they pretend to believe the immutable doctrines of our old gospel, apply to these doctrines a new sense, which in fact neutralizes them. We call those Neologists who wish to lay a new foundation, a different foundation from that which St. Paul declares to be the only one which can be laid, namely, Jesus Christ; who, while they extol the wisdom, piety, and virtues of our reformers and our ancestors, consider as fanaticism, mysticism, absurdity, and Antinomianism, the vital doctrines which those holy men professed at the peril of their lives, and to which the holy Spirit of God still bears his silent but eloquent and immutable testimony, in the sacred Scriptures. We call those Neologists, who, enlightened by a light really new, declare that there is not in the Epistles of St. Paul, any expression hard to be understood; who say, that to affirm that the heart of man is corrupt, is a proposition subversive not only of Protestantism, but of all faith, of all belief; those who teach that conversion referred only to the Jews and heathens, and that the words conversion, regeneration, and new birth, have no meaning at all applicable in our days to the members of a church outwardly Christian. We call those Neologists, who teach that the operation of God on the heart of man, is a chimera, and who, setting on one side, or treating as mysticism, the assistance of the Holy Spirit, declare that human reason is absolute in matters of faith, who assert that man is justified before God, and saved by his works; who maintain that to be weak in mind, or a sinner, to be raised up by the promulgation of the doctrine of Christ, or to be redeemed by the blood of Christ, are things identically the same,—and that a unity of faith the most perfect, the most profound, the most magnificent, exists among Socinians, who believe that Jesus Christ was simply a man, Arians, who make him an angel, and Evangelical Christians, who adore him as the true God and eternal life,—and that to say that Christ had a divine essence, divine perfections, or a divine mission, is to put together three ideas, which are precisely the same, since a divine personal mission of the Saviour is, as a mystery, exactly the same thing as a divine personal essence of the Saviour. In short, we call those Neologists, (and it would be easy to carry this enumeration much farther,) who, setting aside the holy Scriptures, or selecting from them the parts which suit them, to support a system already deranged and tottering, wish to substitute the idle dreams of proud reason, and presumptuous ignorance of the things of God, and of the gospel in which they are revealed, for that eternal word which will endure when heaven and earth shall have passed away."

FOR THE CHRISTIAN ADVOCATE.

DEACONS.

Deacons are a class of officers in the Christian church. According to usage their grade and duties are different in different denominations. In some they are an order of religious teachers. In others they constitute a kind of council for the pastor, and are the most conspicuous

among the members of the church. In others, especially in the Presbyterian church, they seem to have little to do; except as they assist in collecting and distributing the little contributions which afford relief to a few poor members; and also, in conveying the elements which are used in the ordinances of the gospel.

Without entering into the field of controversy, I will simply state my views of the origin and appropriate duties of the office.

I. *The meaning of the terms* Διακονεω, Διακονια, Διακονος.

A careful examination of these terms has convinced me that almost every kind of service is expressed by them.

The service of Christ. Mat. xx. 28. Even as the Son of man came not [διακονηθηναι,] to be ministered unto, but [διακονησαι,] to minister. Rom. xv. 8.

The service of angels. Mat. iv. 11. Angels came and [διηκονουν] ministered unto him. Heb. i. 14. Are they not all ministering spirits, sent forth [εις διακονιαν] to minister for them who shall be heirs of salvation?

The service of the prophets. 1 Pet. i. 12. Unto whom it was revealed, that not unto themselves, but unto us [διακονουν] they did minister the things which are now reported unto you.

The service of the apostles. Acts i. 17. For he was numbered with us, and had obtained part [της διακονιας] of this ministry. v. 25. Also, vi. 4, and xx. 24. Rom. xi. 13. 2 Cor. iii. 3, and v. 18.

The service of preachers of the gospel. Col. i. 7. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful [διακονος] minister of Christ.

The service of waiting upon others. Mat. viii. 15. And she arose, and [διηκονει] ministered unto them. Luke x. 40. But Martha was cumbered about much [διακονιαν] serving. John ii. 5, 9, and xii. 2.

The service of supplying the wants of Christ and others, while engaged in preaching the gospel. Mat. xxvii. 55. And many women were there, beholding afar off, which followed Jesus from Galilee, [διακονουσαι] ministering unto him. 2. Tim. i. 18. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things [διηκονησε] he ministered unto me at Ephesus, thou knowest very well.

The service of contributing for the relief of the poor. Acts xi. 29. Then the disciples, every man according to his ability, determined to send [εις διακονιαν] relief unto the brethren that dwelt in Judea. 2 Cor. ix. 1. For as touching the [διακονιας] ministering to the saints, it is superfluous for me to write to you. v. 12, 13. Heb. vi. 10. Rev. ii. 19.

The service of agents in collecting and forwarding contributions. Rom. xv. 25. But now I go unto Jerusalem [διακονων] to minister unto the saints. 2 Cor. viii. 18, 19. And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, which [διακονουμενη] is administered by us to the glory of the same Lord, and declaration of your ready mind.

The service of administering to the relief of the poor officially. Acts vi. 1—4. In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily [διακονια] ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and [διακονειν] serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this bu-

siness. But we will give ourselves continually to prayer and [διακονια] the ministry of the word. Rom. xii. 7. Or [διακονιαν] ministry, let us wait on our [διακονια] ministering; or he that teacheth on teaching.

The words are applied to a few other services, but not to express any thing materially different from what has been already stated. See Rom. xiii. 4, and xvi. 1, and 2 Cor. xi. 15.

It is obvious, from a very cursory view of these terms, that we cannot learn the official duties of deacons from the common use of them. They signify every kind of service, but do not specify any one to the exclusion of others.

II. *The origin and nature of the office, and the qualifications of the officers.*

Many poor saints, especially widows, were in the church at Jerusalem, from the day of Pentecost till the city was destroyed. For their relief many "sold their possessions and goods, and parted them to all men, as every man had need." Acts ii. 45. "Neither was there any among them that lacked: for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man, according as he had need." Acts iv. 34, 35.

The influence of the Holy Ghost was such as to purify, soften, and enlarge the hearts of the converts to Christianity; and to make them, at the same time, regardless of riches, and tenderly desirous to relieve the poor. So much did they feel and value the grace of God in redeeming their souls, that they were willing to impart all they had in doing good.

The money was laid at the apostles' feet, and distribution was made. In process of time, complaints arose. "In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." Acts vi. 1. Those Grecians were not Gentile Greeks, but Jews, and proselytes from foreign countries. The Hebrews were such as dwelt in Judea. The widows of the former were "neglected in the daily ministration"—εν τη διακονια τη καθημερινη.

There was need of a body of responsible men, suitably qualified, to take charge of the whole business of relieving the wants of the poor. Such a body was appointed. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables."—διακονειν τραπεζαις. Acts vi. 2. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business"—namely, the business of serving tables, in the daily ministration for the relief of the poor. Acts vi. 3. "But we will give ourselves continually to prayer and to the ministry of the word." τη διακονια του λογου. Acts vi. 4. The contrast is here strikingly marked between the ministry of the word, and the ministry for the relief of the poor. In both the ministry is expressed by the same term, [διακονια,] and the difference in the ministry, by the object of it: the one being to preach the word of God, the other, to relieve the wants of the poor.

The origin and nature of the office of deacons are apparent. Men were needed to take care of the poor: "men of honest report, full of the Holy Ghost and wisdom." They were accordingly chosen by the brethren, and ordained by the apostles. "And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicho-

las, a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they layed their hands on them." Acts vi. 5, 6. Thus was a body of deacons constituted. We may inquire a little more particularly into the duties of their office.

As many were to be relieved, it became the deacons to make themselves intimately acquainted with their circumstances and wants. Some of the poor would apply personally, others by their friends, and others, perhaps, not at all; either because of peculiar delicacy, or timidity, or the dread of being burdensome. Hence, peculiar care and circumspection were necessary in the deacons, to prevent deception; to discourage idleness, and other misconduct; to find out such as could not report themselves, and had no friends to do it, or such as felt unwilling to make their wants known; to encourage industry and every Christian grace, and to relieve all the needy so as to do the most good, and give general satisfaction.

We may well suppose, too, that funds might sometimes be wanting. In such a case the deacons would give the church a full view of the wants of the poor, the deficiency of their means, and the estimates of the supplies needed, together with the ways and means they thought necessary to adopt. Many and various, therefore, would be the duties of their office, when carried out in the details of doing business.

As deacons were entrusted with business of so much importance, difficulty, and responsibility, in those early ages, and in circumstances of peculiar trial, we can see the necessity of such qualifications as are enumerated by the apostle Paul: "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience—the husband of one wife, ruling their children and their own houses well." 1 Tim. iii. 8, 9, 12. "And let these also first be proved; then let them use the office of a deacon, being found blameless." 1 Tim. iii. 10. These qualifications are doubtless comprised in those which are specified in the sixth chapter of Acts. Taken together, they form a character worthy of general confidence. The deacons must be *of honest report, full of the Holy Ghost and wisdom, grave, sincere, temperate, not greedy of filthy lucre, sound in the faith, regular and respectable in all their habits and conduct.*

In such a body of officers, both the rich and the poor could repose all needful confidence; nor could an ill report be taken up against them, to their reproach, and the reproach of the gospel. On the contrary, the church, with its officers, would be a well organized body in itself, and well adapted to make a favourable impression upon the world.

III. *Do the official duties of deacons extend to religious charities?*

At the present time, and in this country, the church, through the great kindness of God our Saviour, is in such a state of prosperity, as to have but few poor members to need its aid. Probably this is a reason why the office of deacon, in the Presbyterian church, is almost a *sinecure;* and is diminished greatly in importance, compared with the office in the days of the apostles. The fact seems to be that we have nothing for them to do. Ministers are burdened, by the excess of labour which has accumulated upon their hands. Elders are often called upon to labour much; they do labour much, and they should labour more: but for deacons, alas! there is no work! This is because we have but few poor members. Happy relief! Thanks to our kind and bountiful Lord and master, who has given us all things richly to enjoy. We do not lament that our deacons

have little to do in relieving the poor. We only lament that they are not universally studying to find out new ways of performing their official duties, in the fields of another kind of charity—a charity, as purely Christian, to say the least, as to heal a limb, feed the hungry, clothe the naked, or visit the fatherless and widows in their affliction—a charity, without which, even that of relieving bodily suffering, noble as it is, loses much the greater part of its excellence—a charity, in short, which sends forth the gospel every where, and which brought even the Eternal Word from heaven—I mean religious charity. Not a charity which proceeds from religion only, as all charity does, so far as it is genuine; but that which produces religion, (if I may use the expression,) that which opens dark minds, heals diseased souls, feeds them with the bread of life, redeems them from the captivity of the devil, the pollution of sin, the curse of God's law, and the horrors of the second death.

At present, there seems to be no other boundary to the extent of this kind of charity, than the ability of Christians. And yet, there seems to be no moral machinery well suited to excite and direct this ability within the circle of each particular church. While we have, at the centre of operation, in our Bible, Missionary, and other noble societies, men, who direct their operations; and, under them, agents, who collect the charities of the churches generally, and others who preach the gospel to the destitute; we have no organized body, in each particular church, to perform the important duty of diffusing information to all the members, collecting their free-will offerings, and delivering them over to the several societies, as they may need. If we had, in every particular church, an organized body, of from three to seven deacons, well qualified, chosen by the brethren, and ordained by the ministry, for this work, as well as that of taking care of the poor; we should certainly be organized better than we are now. Had we such a body of deacons, they would be the proper medium of communication between our churches and all societies which need their aid. Let those societies send in among the deacons, those beams of light which they collect into their reservoirs; and, by means of them, to every family and every soul. Let them speak in the ears of the deacons all they have to say about the condition of a perishing world, and the means necessary for its conversion; and let the deacons repeat the same in the ears of every Christian. Or, to use the sacred figure employed by Jehovah, [Hosea ii.] though with some accommodation—let the missionaries hear the destitute; let the societies hear the missionaries; let the deacons hear the societies; let every Christian hear the deacons; let Jehovah hear every Christian—then, would not Jehovah, would not every Christian, would not every deacon, would not every society, would not every missionary respond, in the sweet accents of mercy, to the cry of every perishing soul? Would not all say, Ye shall have help?

But, after all, if God does not allow deacons to engage in managing religious charities, we have nothing to say. If it is not their business, let them not do it. Yet, can it need a long course of reasoning to show us that it is their business? Is the less certainly ordained of the Holy Ghost, and yet is not the greater? Must deacons feed the hungry body, but do nothing for the hungry soul? Shall they prop up the poor mud-wall cottage, while they leave the sick and famishing tenant of it to die? Let common sense, and the plain analogy of Scripture answer.

A FRIEND OF DEACONS.

FOR THE CHRISTIAN ADVOCATE.

Waimea Kaui, Sept. 1828.

It is with pleasure, my dear friends, that I devote an evening to those so justly dear to me as you are. Before you receive this, it is probable you will have seen my former communication, in which I mentioned that I expected to accompany Mr. and Mrs. Gulick to the station at Waimea. On the 14th of July we embarked on board the missionary packet; and after a rough passage, during which we suffered from sea sickness, besides being completely drenched in salt water, that ran in torrents down into our little cabin, we arrived here on the evening of the 15th. It was dark when we anchored, and we had the prospect of spending the night in the schooner. But Mr. Whitney, who had expected us, came in a double canoe manned with natives, and much to our joy released us from our uncomfortable situation. We were safely landed, and proceeded in the dark, partly over the sand beach and partly over rough rocky ground, about three quarters of a mile to the mission house. Here we at length arrived, wet, sick and faint. We were cordially welcomed by Mrs. Whitney, who had provided a good cup of tea, which I could not enjoy, as my sickness continued, and my head ached so violently, that I was obliged to retire to bed as soon as one could be prepared. A good night's rest however restored me, and I rose in the morning with no other bads effects remaining than extreme faintness, occasioned by long fasting and fatigue.

We found an excellent native house prepared for our reception, forty-five feet long by twenty wide. It consists of three apartments: two bed-rooms and a sitting-room. The former have each a glass window, and board floors. The latter is only covered with mats.

On the north and east of our dwelling stretches a long ridge of mountains; on the west and south we have a fine view of two islands and the wide ocean.

One of the bed-rooms is appropriated to my use. On taking possession of it, after arranging my trunks and little articles of furniture, I sat down and surveyed it with feelings known only to those who like me had been for the last eight months destitute of a retired resting place. I shed tears of gratitude to my heavenly Father, who had brought me hitherto, and dedicated myself anew to his service. I said—"Who am I, O Lord God, and what is my father's house, that I have been so highly favoured? and yet this is a small thing in thine eyes, O Lord, for thou hast covenanted to be my portion for ever and ever! What can Maria speak more for the honour of thy great name, O Lord? There is none like unto thee, neither is there any God beside thee. Thou hast promised that thy Son shall sit upon the throne of his father David, and shall have dominion from sea to sea, and from the river even to the ends of the earth. Therefore now Lord let the thing that thou hast spoken concerning thy Son and concerning thy church be established for ever; and do as thou hast said. Let it even be established, that thy name may be magnified on these isles for ever, and thy great and glorious promises to the church speedily accomplished."

With the exception of a few cultivated spots, every thing around us affords ample proof that we are in a heathen land; and the barren rocks are a sad emblem of the barren, uncultivated minds of the inhabitants. Not one solitary inducement, for any one whose sole motive is not the promotion of the glory of God, to reside here. But my dear friends, the presence of the missionary's God can convert this desolate region into a paradise;

and without this the most delightful spot on earth would to me be a gloomy desert.

We were cordially received by the chiefs at this station. They have all been very kind and attentive, particularly Kaikioeva and Emilia (the governor and his wife). The former has not yet become pious, but is very friendly to the mission, and had written to Mr. Evarts to have another missionary sent to this station. They have been unwearied in their attentions. They prepared the house for our reception, and have since built us a cook house and shed. They almost daily send us presents of fish, fowls, pork, sweet potatoes, taro, onions, bananas, oranges, pine-apples, and limes, in abundance. With respect to the disposal of my time since my arrival, it has been principally occupied in the study of the language and the instructing of Mr. Whitney's children. I have lately commenced a school to instruct the native females in sewing and writing. There are a great many more anxiously waiting to be taught than I can possibly attend to at present, with my limited knowledge of the language; and every day I am obliged to send away several who apply. My school-house is about three quarters of a mile from our dwelling. After instructing Mr. W.'s two little boys from eight till nine in the morning, I take my dinner with me, and attended by a little native girl, whom I have under my care, I set out to my school, which commences at half past nine. I remain there during the intermission, and return at four in the afternoon; when I again attend to my boys till five. The evening is left for study and writing. As to my improvement in the language, I can only say that it by no means keeps pace with my desires; and I sometimes feel sad when I think how long it must be before I can converse with these poor dying souls, on subjects of such vast importance as those which concern their eternal interests. However, I think I am gaining a little. I have sufficient knowledge to make myself understood in the school, and generally understand my pupils. The hope that my time is not altogether spent in vain, and that with the blessing of God on my persevering endeavours, I shall at last accomplish the formidable task, encourages and animates me.

Our church is very nearly a mile from where we live. It is an unpleasant walk, partly over rough rocky ground, and partly through red dust and sand, besides being scorched by the burning sun. But I generally go twice on the Sabbath; and if I understand a few detached sentences of the sermon, or remember the text in the native language, I feel amply compensated for my walk. We have a large meeting-house, which is always well filled with apparently attentive hearers. There are nine native members, one of whom united with the church on a sacramental occasion since our arrival. We have lately received intelligence that Mr. and Mrs. Ely are so much indisposed as to be obliged to suspend their labours. Mr. Ruggles and Mrs. Goodrich are also in ill health. Several others of the sisters of the mission are feeble, and we fear they will be obliged to be laid aside till they get recruited. When there is so much to be done, it is distressing to know that the labours of any are suspended. But it is also consoling to know that the Lord can accomplish his purposes without our feeble instrumentality. We have five natives in our family, receiving instruction, and assisting in domestick concerns: two men, a boy, and two girls. One of the latter is under my care. She does not however manifest a very tractable disposition, and I do not know that it will be thought best for her to remain. We find it necessary to

have several to assist in the work. We have no water suitable for washing nearer than the Waimea river, which is a mile distant. Our water for drinking is also brought from thence. That which is used for other purposes is at least a quarter of a mile distant; and it is the business of one man to wash and carry water; of another to cook for us and to prepare the native food. Two days in the week are occupied in baking taro and making their *poi*. This is a considerable work. A large hole is dug in the ground, stones placed around; a fire is then built, and the stones heated through. Then the pit is filled with taro and covered with earth. When sufficiently cooked, it is taken out, peeled and pounded, and diluted with water. With this, and fish, they are quite satisfied.

I sometimes visit Kaikiœva and Emilia; on two occasions I dined and spent the day with them. Our dinner consisted of roasted sweet potatoes, and some excellent fish, dressed in tea leaves. The fish, when cleaned, is wrapt in the leaf, which is as large as our largest cabbage leaf, then placed in a hole with hot stones, as in baking taro. When taken out, it appears like fish nicely boiled. The table was covered with a handsome figured tappa, and furnished with knives, forks, and plates, a neat cut-glass pitcher of water and glasses. The governor expressed much pleasure, saying it was *maitai* to *paina pu kakou* (eat together).

On one of these occasions, I was much amused. On my signifying an intention to return, Emilia went to the door and called her people, when immediately we were surrounded by at least a dozen. Presents were then brought forward and distributed among them for carrying. They consisted of fish, sweet potatoes, mats, and tappa. The governor presented me with a very handsome fine mat, with figures on it something resembling the human form, intended for a representation of their former deities. Emilia gave me a large piece of scarlet tappa, with a black plaid. Two of her favourite women were presented with a piece of the same, to wear on this important occasion. Every thing being arranged, Emilia and myself led the way, the rest following. The two girls, nicely dressed, carried my basket and share of the presents. This is one specimen, among many, of the kind attentions of this interesting people. It is certainly great encouragement, and cause of gratitude, that the Lord has put it into their hearts to be kind to those who have come to bring them the glad tidings of salvation. While thus ministering to our temporal wants, may they be abundantly supplied with the bread of life.

Taking into consideration every circumstance respecting my location, I have abundant reason to hope this station is assigned me by Providence for good. I feel, at least, as if I had arrived at home; and the retirement I enjoy is sweetly soothing to my spirits, after the bustle and confusion of Honolulu. Here I hope to labour and die for that glorious cause which I have espoused. Engaged in the missionary work, and blessed with the smiles of my covenant God, how can I be lonely? How can I be unhappy? True, many a tear flows, and many a sigh is breathed, when I think of a land I shall visit no more. But the recollection of past seasons of enjoyment, with those dear to my heart, is sweet. And, my dear friends, it is delightful to know that there is a land where all tears shall be wiped away, and the bosom no longer heave with sighs. Do not infer, from what I have said, that I am discontented or unhappy. O no! by no means. With a mind formed for friendship, it is not to be wondered at that I should sometimes breathe a sigh after the delights of Christian intercourse with those with whom I

have enjoyed so much. That I have trials, I do not wish to conceal. But great, also, are my consolations; and nothing but the conviction that I could not be useful here, would ever lead me to have the least desire to return. Yes, my friends, I am cheerful, contented, and happy. Nothing but the evils of my own heart ever greatly disturbs my peace.

I find Mr. and Mrs. Gulick every thing I can ask, either as Christians, missionaries, or friends. They are kindly attentive to all my wants;* and for this world, I have nothing to ask. All I want is a more thankful heart. As to our associates, we find them pleasant and agreeable, and, so far, we have gone on happily.

My health is excellent. The warm climate does not affect me unpleasantly as yet. Indeed, I do not suffer at all with the heat. In the morning and evening, we have the sea breeze; the nights are always cool, and it is only for two or three hours, in the middle of the day, that we are at all uncomfortable in the house. But, in going out, the sun is very hot.

A vessel is now anchored here, which will sail for America in a few days. I have several other letters to write. It is a late hour, and my paper and eyes warn me that it is time to conclude. Give my affectionate remembrance to all my dear friends, particularly Mrs. Dare and Mrs. Osborn. I shall soon begin to look anxiously for letters from my friends afar off. When will some prosperous wind waft me intelligence from my beloved country? I hope you will write as often as your engagements will admit. Your communications will be as cold water to a thirsty soul. Deny me not this request. Give my love to all the dear children. Accept my sincere desires for your temporal and eternal happiness; and believe me truly and affectionately

Yours,

M. OGDEN.

* As the principal motive in giving this letter to the publick, is the hope of serving, by its publication, the cause of missions, it will reflect as much lustre on that cause, as honour to the spirit that animates the missionary of the cross, to let it be known that Miss Ogden inherited from her father, Judge Ogden, an ample competence, a large part of which, I think an entire moiety, she gave, with herself, to the disposal of the American Board, for missionary purposes.—J.

Review.

We have earnestly desired, almost from the commencement of our editorial labours, to lay before our readers a condensed and perspicuous view of the state of theology and literature in Germany—of the origin and progress of that system of infidelity, which for many years was triumphant in the north of Europe, and which, it is hoped and believed, has at length passed the ascendant, and is now on the decline. We have not hitherto been able fully to accomplish our wishes, although we have inserted a number of articles which contain a portion of the information that we have been anxious to communicate. The following article, translated by a friend from the *Archives of Christianity*, gives, in reviewing two distinguished German publications, a better concise view of the rise and advance of the impious system to which we have reference, and which is denominated *Neologism* or *Neology*, than we have elsewhere seen. This review, when completed, and the short article in another part of our work, will give our readers a tolerable idea of that new German theology, which is said

to be now losing ground under the powerful influence of evangelical truth and reformation principles—May it speedily be sent back to "its own place," and never be permitted again to escape thence, to pervert and destroy the souls of men.

—

FROM THE ARCHIVES DU CHRISTIANISME.

1. EVANGELISCHE KIRCHENZEITUNG, &c. *The Evangelical, Ecclesiastical Gazette, edited by a Society of German Divines, under the direction of Dr. Heugstenberg, Professor in the University of Berlin; a semi-weekly paper of* 4 *pages quarto, commencing* 1*st July*, 1827.
2. TÜBINGER ZEITSCHRIFT FÜR THEOLOGIE, &c. *A Periodical devoted to Theology, by the Professors of the Faculty of Theology in the University of Tubingen, and published by Dr. J. C. F. Steudel;* 1828. *No.* 1. 291, *pp.* 8*vo.*

In order duly to appreciate the value of a literary production, it may be considered in two different points of view. Regarded in itself, it is the intrinsic value of it, and the service which it renders to the branch of knowledge to which it appertains, that must be taken into account; and the critick who analyzes it, will endeavour to exhibit what the work which he announces adds, in principle or in method, to the riches already acquired to the science of which it treats. Under another aspect, a new publication, even when it presents no claim to this sort of merit, has a just right to the attention of men who love to watch the movements of opinion, when a generally felt need of such a publication has called it forth, and when it manifests the tendency of received principles. It is evidently under this latter position, that a new journal demands our consideration; and if its professed principles differ from those which prevail in universally accredited contemporary periodicals, its success will offer a higher title to curiosity and interest. The *Ecclesiastico-Evangelical Gazette*, published at Berlin, is, in many respects, a moral phenomenon, in a high degree worthy of attentive consideration. To view it in all its importance, we must be well acquainted with the scene in which it makes its appearance; but it is difficult to give a just idea of it to those who have only a superficial knowledge of the theological literature of the Germans. Meanwhile, the principal end of the *Archives of Christianity*, does not permit us to pass in silence a publication so remarkable. To account for the exception which we believe it due to make to the rules which we have prescribed for ourselves, and which prohibit all discussion of a nature rather literary than religious, we think it proper to describe some of the features which are particularly prominent in the state of German theology, such as it has presented for observation during half a century.

About the year sixty of the last century, two influences combined to work a revolution in the manner of studying and teaching Christianity. The one, purely exterior, issued from the court of a great king,* who forsook his labours, and sought a respite in the society of some men of foreign letters—the slaves of the pleasures of a corrupt refinement, and skilful to conceal from themselves, and from their admirers, their moral misery and abasement, under the illusions of an elegant and frivolous scepticism. However, the game which the wits of infidelity played at Potsdam, could not have been able to disturb the faith of an educated and serious people, and the ascendancy of French opinions and manners would have left fewer traces in Germany than in England, where they had been diffused among the higher classes by the courtiers of

* The King of Prussia, Frederick the Great.—EDIT.

the Stuarts, and more lately by Bolingbroke, if the theological innovators, to whom the literature of France gave an impulse of which they were in a great measure unconscious, had not found under their hands, arms, with which the more distinguished schools of divinity and philology in their country had furnished them. The German literati, very far from nourishing sentiments hostile to the Christian religion, as did those writers for whom they entertained still more dread than sympathy, and intending to defend rather than do it injury, imposed upon themselves by the illusion that in removing from it all that shocked, if not reason, at least the professed interpreters of reason, they would restore to Christianity its lustre, reduce all scoffers to silence, and save the lightened vessel from shipwreck. The greater portion of them, belonging by their talents to the first rank of the classical authors of their nation, esteemed for the services which they had rendered to its literature, and respected on account of their situation in the church, and for their private virtues, saw themselves, from the commencement of their projects for reform, singularly aided by the German *Bibliotheque Universelle*, a journal, which, by a real superiority of style and taste, not less than by the celebrity of its editors, seized upon the good opinion of the studious classes; and for more than thirty years, exercised a species of dictatorship in the whole round of moral science and literature. The empire of this journal over men of the world and scholars, was perpetuated and extended by a great number of other periodical sheets, which adopted the same principles, and continued the work of reducing or purifying the dogmatical part of Christianity, amidst the plaudits of learned bodies, and of almost all the directors of instruction.

They only, who have lived in the universities of Germany, and followed the march of mind and theological learning during the last two generations, can form any idea of the overwhelming influence which carried them to the adoption of every conjecture, of every hypothesis, opposed not only to ancient orthodoxy, but to all revelation, and to all religion founded upon a historical basis. To acquire reputation, and obtain preferment, it became necessary that they should distinguish themselves by some ingenious combination, some bold assertion, which shook the credit of some one of the data, or the authenticity of some one of the writings, upon which the defenders of the ancient faith depended. For these labours only two things were requisite,—that they should be learned, and that their results should cast uncertainty upon facts, or points of doctrine, which had been before admitted.

Circumstances inherent in the German universities, contributed singularly to favour and accelerate this revolutionary movement, in the field of old established belief. The young professors had small salaries. In order to procure a subsistence with tolerable ease, and to open the way to places of greater emolument, it was necessary that their teaching should attract by its brilliancy, a crowd of students and the attention of the publick. It was their business to allure both the one and the other; but long-winded researches, labours ripened by time and reflection, such as those to which the Coryphei of erudition, the master criticks of the seventeenth century, and in general the learned and more liberally recompensed English and Dutch, had consecrated the whole of a laborious life,—would have been entirely too tedious to conduct to their end young men, who were in haste to ameliorate their humble and precarious condition. It was necessary for them to arrive prompt-

ly at renown, and through that, to the good graces of the youth at the university. There was no method so sure and expeditious, for obtaining this, as to hasten to a place in the ranks of the innovators, and to mark their entry upon the career of academick instruction by a hazardous opinion, an unusual hypothesis, which opened a seducing prospect of doctrinal alterations. Undoubtedly, rashness was not sufficient; proofs of mind and knowledge were requisite. But to a young man, gifted with talent, and seeking to cast a degree of splendour upon the commencement of his labours, some attractive idea would readily present itself, some view which would strike the attention of the numerous friends of theological discussions, and which the vigorous and comprehensive studies pursued in the German colleges, to which he had been devoted, would richly furnish him with the means of defending, adorning, and rendering plausible and specious. What was the natural consequence of this? He affirmed that such a book, or such a part of a book, hitherto reputed authentick, was of a posterior age; that the interpretation of an important passage, universally adopted, was groundless; that such a doctrine, deemed fundamental, was of slight importance, or even erroneous: behold him, through self-love, or through the habit of looking no longer upon the object in question, except under one aspect, —behold him engaged to maintain henceforth, against every attack, and against his own doubts, an assertion which a new and more profound investigation would have forced him to relinquish, if that relinquishment had not become the price of a reputation which he was in haste to enjoy.

To this situation of young theological professors in the university, distinguished by their talents and their knowledge, we must add their preparatory studies, in order to facilitate the explanation of one of the most remarkable moral phenomena, which the history of the human mind presents,—that of seeing a nation, characteristically solid and serious, as profoundly religious as it is considerate and circumspect, for so long a time carried away in all the tendencies of its thoughts and literature, towards an order of ideas subversive of all belief in a religion built upon historical facts. In Germany, to be qualified to fill the functions of the sacred ministry, and especially the chair of an academick professor, those destined to these offices are at first instructed with the utmost care, in all the branches of philology and philosophy which are in contact with the spirit and the language of antiquity, and with the principles of metaphysics and psychology, joined to those of rational or positive religion. This is a course founded on the nature of things; there can be no doubt that the best theologian is he, who, depending on divine assistance, brings the learning of the philologian, and the meditations of the profound philosopher, to the study of the holy Scriptures. But these preparatory studies should not wholly engross him, should not prevail over a supreme regard to those interests which are specially confided to him—those of man, utterly feeble and perverted. The sciences, if permitted to gain the mastery over the heart, endeavour to comprehend every thing; what they cannot explain is to them indifferent, or suspected; they aspire to an enlargement of their dominion, which is that of curiosity and intellectual gratification, and this at the expense of the wants of our nature, wholly different, and more sacred: and as, in enlarging their sphere, they extend the horizon of the human mind, they flatter the appetite for independence, and lead it to favour, to authorize, and to cherish their usurpations over that faith which has a far other foundation than mere

understanding and speculative reason.

If, already, by their nature, and by the tendency which they impress upon their disciples, philology and philosophy are in a state of blind hostility to religious faith, how much more injurious still will their influence become, to the belief which reposes on sentiments of another origin and which wounds the pride of theoretical reason, when these branches of knowledge are taught to youth by instructors, who, if not infidel, are at least disposed to extend the jurisdiction of science to the detriment of Christian faith, and are exceedingly indifferent about what may weaken and undermine it? One must have necessarily remained an utter stranger to what the glory of lettered Germany has accomplished in modern times, to be ignorant of the immense empire that the philological and philosophical schools, which have rendered that country illustrious within half a century, have exercised over the tendency of principles and doctrines. Those of Heyne, and F. A. Wolf, changed the face of historical criticism, and displaced the points of view, under which men were accustomed to see the origin and the phases of civilization, institutions, worship, &c. and to form a judgment respecting the principal epochs of antiquity. The school of Kant still more deeply turned up the ground cultivated by his predecessors. One may say, that he operated a complete overturn in the philosophical aspect of human affairs, and accustomed almost the whole body of his countrymen to consider the faculties of man as the model, the measure, the arbitrators of all things, and reason as the competent judge, respecting the moral and religious interests of our species, from which there is no appeal. From these schools issued that immense majority of the learned, which, for more than forty years, composed the faculties of letters and theology in Germany, and which furnished both the ministers of religion, and the professors who filled the chairs in the universities of the centre and the north of that classick land of erudition and philosophy.

Another circumstance adds new weight to our exhibition of the order of studies which was prescribed to the future ministers of the gospel. The greater part of them, uncertain as to their destination, obliged to seek situations as instructors in noble families, or in secondary schools, waiting until they should be called to the ecclesiastical office, considered the holy ministry only as a remote and subsidiary occupation, an easy application of knowledge acquired in the gymnasia and at the universities, and directed their attention seriously to it, only from the moment when they entered upon the possession of a benefice, and the actual discharge of pastoral duties. Frequently, the attractions of the studies of history and philosophy, and the habit of devoting to them the chief part of their time, accompanied them into their new situation, and the pastors, pre-occupied with their academick recollections, readily joined in the combats which were carried on in the fields of philology and metaphysicks, and gave preference to the journals in which the truths of the gospel were kept in subordination to the results of historical criticism and the philosophy of the day.

And what are the principles which reign throughout the whole province of these investigations? To render every thing subordinate to the human understanding, to admit nothing which it cannot comprehend and trace to its cause, to consider as doubtful, or suspected, whatever is not reducible to clear notions, and to facts, not only attested by unobjectionable testimony, but also conformed to the laws of the psychology and metaphysicks in vogue,—these form the supreme rule, the applica-

tion of which decides the credibility of events, and the truth of doctrines in these divisions of knowledge. In thus consecrating their best years to these pursuits, years in which we contract for life intellectual habits, and adopt objects and labours with an affection which is commonly exclusive, the ministers of the gospel will bring to the studies and offices which impose upon them new duties, a spirit and dispositions prejudicial to the articles of a revealed religion—articles which demand positive belief.* Accustomed to submit to the laws of the understanding only, and inclined in all things to yield the pre-eminence to scientifick interest, they will unconsciously comply with the propensity to repel, or to attenuate and enfeeble, every thing which they cannot entwine with their favourite sciences, and incorporate with the system of ideas which has become an integral part of their moral life. In all questions concerning matters of faith, being prepossessed judges, they will lean to those decisions which have some analogy to the operations to which their previous studies have accustomed them; the practical importance of these decisions, and the pernicious effects which they may produce upon the morality and the tranquillity of the people, will disappear before the urgency of abstract principles; the spur of curiosity, the desire of extending the domain of intellect, the satisfaction of seeing enlarged the limits of investigation, in which reason prides itself, at the expense of the natural and obvious sense of the holy Scripture, will exercise a secret and corrupting influence; the preponderating voice of these will impose silence on the clearest words of the sacred authors, as well as upon the most evident moral interests. A combination of learned men calling into doubt the integrity or authenticity of a book, or passage, hitherto uncontested,—a bold conjecture, an ingenious explanation, which takes away the force of a text as a doctrinal proof—will meet with minds greedy of such hypotheses, and prepared to embrace them as the conquests of reason and of true knowledge.

That result which this course of studies, this order of labours, this succession of eras in the career of a German theologian, are calculated to produce, is presented to us as being actually realized in the history of religious doctrines during the last generations. Issuing from the schools of Heyne and Kant, and regarding as an offence against sound criticism, as high treason against reason itself, the admission of any fact, of any proof, which broke the natural series of historical events, and the natural process of the development of the human mind, the candidates for the holy ministry entered upon their theological course, and at last upon their public functions, with the determination to see, in the annals of the Hebrew people, mythical traditions only, which must be disengaged from their symbolical investiture, and translated from the language of antiquity into ours, in order to take the air of an ordinary and rational narrative; and to see, in the appearance of divine love upon earth, in the advent of the Redeemer, only the highest degree of moral energy to which man may attain, by his own efforts, and with the aid of a provident education. With a few exceptions, the most celebrated universities very soon admitted to academical and pastoral offices, as to a literary course of life, those young men only, who placed Moses and Homer, the Hebrew judges and the heroic age of Greece, prophets, reformers, and magnanimous tribunes, all upon the same level—and who venerated, in the person of the Saviour, a Jewish Socrates, an organ of the truth, and a mar-

* That is, a belief which rests on the divine testimony, and not on the deductions of our natural reason; a belief in supernatural facts.—Tr.

tyr for it, the author of the best practical philosophy which had yet been published to the people of ancient times, and the master of disciples, who never reached the height of his conceptions, and who, although worthy of admiration for their devotion to their faith, adulterated the purity of the doctrine of Jesus, by mixing with it their national prejudices, and their individual views. They who should doubt the truth of this picture, would show themselves to be absolute strangers to the state of theology and literature, such as nine-tenths of the works published on theology have for a long time exhibited it, as well as the most generally circulated journals in Germany.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

The Mississippi Valley.—That part of what is termed the Mississippi Valley, which lies within the limits of the United States, contains, says Mr. Darby, 1,099,000 square miles. The great central valley of the United States may be divided into five sections, the fourth one of which is the great plain of the Mississippi Valley, commencing at the foot of the Alleghany mountain, and extending west fifteen hundred miles to the Sand Plain, and from the valley of the northern lakes to the mouth of the Ohio; a distance of six hundred miles. The States of Ohio, Indiana, Illinois, Missouri, Kentucky, parts of Pennsylvania, Virginia, Tennessee, Arkansas, and Michigan; together with the region comprising the territories lying west of the States, compose this valley. This plain is a secondary formation, resting on horizontal limestone rock, embedding large quantities of shells. It is rich in agricultural and mineral resources. Its bed, says A. Q. Review, which is 1500 by 900 miles in extent, would cover half of Europe. Iron ore abounds generally. In Missouri there is a mass of this ore, forming a hill of 500 feet in height, and five miles in extent, which yields 75 per cent. iron. The lead mines of Missouri and Illinois would cover about 200 square miles, and are supposed to be the richest mines of that metal on the globe. Twelve millions of pounds were melted in 1828, and it is supposed they will furnish twenty millions during the present year. Salt water is found over the entire extent of this region. Gypsum and saltpetre, together with many of the clays and earths that are used in the arts are abundant. "Here indeed will every rood support its man; for of such a region, without barren heath, mountain waste, or slope, and where all is fertile and healthful; where no timber lands need be left for fuel; with mineral resources enough to stimulate all the arts, and contribute to all wants—who can say what is the limit of its future population? Europe could seat all her nations comfortably upon this plain."

In the lakes of the valley of Mexico wild geese are seldom seen, though ducks, snipes and bitterns are found there in prodigious numbers. I have frequently shot 20 and 30 snipes in a morning, and a great *tire de patos*, near Mexico, is one of the most curious scenes that it is possible to witness. The Indians, by whom it is principally conducted, prepare a battery, composed of 70 or 80 musket barrels, arranged in two rows, one of which sweeps the water, while the other is a little elevated, so as to take the ducks as they rise upon the wing. The barrels are connected with each other, and fired by a train; but the whole apparatus, as well as the man who has charge of it, are concealed in the rushes, until the moment when, after many hours of cautious labour, one of the dense columns of ducks, which blacken, at times, the surface of the lake, is driven by the distant canoes of his associates sufficiently near the fatal spot. The double tier of guns is immediately fired, and the water remains strewed with the bodies of the killed and the wounded, whose escape is cut off by the circle of canoes beyond. Twelve hundred ducks are often brought in as the result of a single fire, and during the whole season they form the ordinary food of the lower classes in the capital, where they are sold for one or at most two reals each.

North Carolina Gold Region.—This richest of all the American mineral regions, saving the coal district of the middle States and the iron of New Jersey and New York, is every day found to be more and more extensive. We on Saturday morning had a conversation with a gentleman who returned on Friday evening from a visit to the gold region, made at

the instance of two gentlemen of this city, who are extensive landholders in that country. He has ascertained that at least one hundred thousand acres of the lands of those gentlemen are impregnated with gold, and has brought specimens of the ore. The gentleman to whom we refer, visited one place where eighty men are employed in working a mine, and the product of their labour is about $500 per day. While our informant was there, a number of crucibles were dug up, which were composed of soap stone, and must have been buried there for ages. It is therefore evident that the mines must, at some remote period, have been known to, and worked by, the Indians. Some gold rings and articles of jewellery were found in the possession of the Aborigines of that country, on the first settlement of the whites, but where the precious metal came from, has not until this time been known.—*N. Y. Com. Adv.*

In a little work called Voyages aux Alpes, which has recently been published in Paris, a curious account is given of an avalanche which occurred in Switzerland many years ago. During the absence of a Swiss farmer, his cottage and stable were, by the fall of the avalanche, enclosed in snow; his wife and daughter were at the time in the stable. Six weeks afterwards, the snow having melted a little, an opening was effected, and the two females were found alive, having been supported by the milk of the cow during that long period. The space left free from the snow was sufficient for air, and fortunately there was a good winter's stock of provisions for the cow near the stable.

Letters from Spain are full of details of the effects of a late earthquake. The towns of Guardamar, Torrevieja, Almoradi, and Los Dolores, have been entirely ruined. Four hundred and seventy bodies had been dug out of the ruins of Almoradi. Mineral springs have been removed to the distance of six miles from the place where their sources originally were. The river Segura, which flowed through the city of Mercia, has changed its course and its mouth. Four great craters are opened at Benejuzar, and emit lava and infectious exhalations. Two other craters, opened at the place where Torrevieja was built, pour forth torrents of fœtid water.

Humboldt calculates that one acre of ground planted with the banana is sufficient to support fifty men, while an acre of wheat, *communibus annis*, would barely supply the wants of three.

The largest of all known medals is supposed to be that which the States of Upper Austria presented in the year 1716, on the occasion of the birth of the Imperial Prince Leopold, which weighed sixteen marks, or eight pounds, fine gold. Previously, the medal which Christian V. of Denmark, caused to be struck, in commemoration of the naval victory gained over the Swedes in the year 1677, passed for the largest medal extant.

A new work, the History and Doctrine of Budhism, by Edward Upham, just published in London, is spoken of by the Weekly Review, as "beyond comparison the most curious book that has ever reached Europe from the East."

The late T. C. Henry's Letters to an anxious Inquirer, have been republished in London, with Memoirs of the Author, and other prefatory matter, by the Rev. John Pye Smith, D.D., and the Rev. Thomas Lewis.

Chancellor Kent's Commentaries are about to be translated into modern Greek, to aid in the legal proceedings of the new Grecian government.

Religious Intelligence.

The General Assembly of the Presbyterian Church in the United States met, agreeably to adjournment, on Thursday, the 21st of May, ult., in the First Presbyterian Church of Philadelphia, at eleven o'clock, A. M., and was opened with a sermon by the Rev. Ezra Stiles Ely, D. D., the Moderator of the last year, from Rom. xv. 10. "*I have fully preached the gospel of Christ.*" The number of members who composed this Assembly, was about one hundred and sixty. The Rev. Benjamin H. Rice, of Petersburg, Virginia, was chosen Moderator, and the Rev. Robert M'Cartee, temporary Clerk.

We have had opportunity to witness the proceedings of most of the General Assemblies of the Presbyterian Church, since their first or-

ganization in 1789; and we remember no one which, in our apprehension, was conducted throughout, in a manner so eminently Christian and exemplary as the last. We attribute this to influences shed down from the God of all grace, in answer to devotional exercises, more numerous, and apparently more fervent, than have been mingled with the business concerns of former Assemblies. The day which, by a standing order, is wholly set apart to religious services, was observed with great solemnity, both when the members of the Assembly worshipped by themselves, in the room in which their sittings were held, and when, in the after part of the day, they united with a large promiscuous congregation in the church. During the last ten days of the sessions, meetings were held every morning, at an early hour, by a considerable number of the members, for conversation on the best means for promoting revivals of religion, accompanied by prayer for such revivals, and for the Divine presence with the Assembly in their deliberations, and for a blessing from on High to attend the measures they might adopt for promoting the cause of the Redeemer, in the church of which they have the oversight. There was also another daily meeting for special prayer, in the session-room of the Second Presbyterian Church, at eight o'clock in the morning, at which many of the devout citizens united with some members of the Assembly in presenting their supplications to God, for the effusion of his Holy Spirit on the Supreme Judicature of our church, on all the churches under their care, and on all of every name that hold the truth as it is in Jesus. There may have been, and probably were, other associations for devotional exercises, of which we have not heard. On these meetings "the spirit of grace and of supplications" appears to have been poured out in more than an ordinary degree; and we doubt not, as we have said, that it was in answer to the "effectual fervent prayer" offered in these assemblages of his ministers and people, that God was pleased to spread a heavenly influence over the minds of the members of the Assembly. The risings of unhallowed feelings were suppressed, a spirit of conciliation and concession was manifest, mutual forbearance was exercised, majorities exhibited no triumph, and minorities no mortification, brother considered the equal rights of his brother, partial views and individual wishes were sacrificed for the general good, the extensive promotion of the cause of the Redeemer became the dominant consideration, and ruled the minds of those who spoke and voted. The result was, that although there was earnest discussion and debate, there was no discord and alienation; parties appeared to be broken down, and to become amalgamated into one mass of kindness and fraternal feeling—prepared for the Master's use, to promote, as widely as possible, his cause and his glory. "Let brotherly love CONTINUE."

The Assembly was in session fourteen days, and much important business was transacted. We shall lay before our readers, as fast as our space will permit, copies of the papers, and an account of the measures, of the most publick interest.

Narrative of the State of Religion within the bounds of the Presbyterian Church in the United States, and of the Churches corresponding, for May, 1829.

Every thing relating to the Redeemer's kingdom is of vast importance to the world, and of peculiar interest to the children of God. Every thing connected with the prosperity of that part of Zion which is committed to us, must be deeply interesting to the churches under our care; they look forward with pleasure to the period when this information is communicated; and with the same heart-felt plea-

sure does the Assembly present to them the Annual Narrative of the state of religion.

We have, as usual, many things to deplore; evils numerous and extensive, which excite in the pious heart grief and distress. They are such as have often been announced to you, and which it is not necessary again to detail.

We would rather encourage and gladden your hearts, by recording the gracious dealings of Divine Providence towards us. From the reports of our different presbyteries, we are able to do this—to afford you, this year, animating accounts from every part of our country, of the increasing prevalence of truth, the diminution of vice, and the triumphs of grace.

We begin with a subject which excites deep interest in the Presbyterian church, and which must ever be regarded as among the most cheering dispensations of Providence—*revivals of religion.* These special tokens of Divine grace have been manifested to an extent demanding our warmest gratitude—and, in some instances, in a manner peculiarly distinguishing. We know that you will be gratified by our designating the places where they have occurred, and the particular character of some remarkable effusions of the Spirit.

The churches upon which reviving showers of Divine grace have descended, during the past year, are those of Ellisburg and Rutland, in the Presbytery of Watertown; Cooperstown, in the Presbytery of Otsego; 1st and 2d congregations of Manlius, in the Presbytery of Onondaga; Milan and Summerville, in the Presbytery of Cayuga; Pulteney, in the Presbytery of Bath; Angelica and Allen, in the Presbytery of Angelica; Le Roy and Perry, in the Presbytery of Genesee; Wilson, Lockport, and Medina, in the Presbytery of Niagara; Sheridan, in the Presbytery of Buffalo; Goshen, Middletown, and Ridgbury, in the Presbytery of Hudson; Cold Spring and New Windsor, in the Presbytery of North River; Hanover, Rockaway, and Patterson, in the Presbytery of Newark; Mendham, Chester, 1st and 2d churches in Elizabethtown, Chatham, and Plainfield, in the Presbytery of Elizabethtown; the 2d church of Upper Freehold, Middletown-Point, Bound-Brook, and Shrewsbury, in the Presbytery of New Brunswick; Basking-Ridge, in the Presbytery of Newton; the 2d church in the Northern Liberties and the 2d church in Southwark, in the Presbytery of Philadelphia; the 1st and 2d churches in Alexandria, the 1st and 4th churches in Washington city, Cabin-John, and Bethesda, in the Presbytery of the District of Columbia; Cross-Creek, in the Presbytery of Washington; Galliopolis, in the Presbytery of Athens; Mackinaw, in the Presbytery of Detroit; Claridon, Huntsburg, and Hamden, in the Presbytery of Grand River; Berkshire, Kingston, Worthington, Lebanon, Upper and Lower Liberty, and Oxford, in the Presbytery of Columbus; Hillsborough and Ripley, in the Presbytery of Chilicothe; Granville, Jersey, Hartford, Bennington, and Burlington, in the Presbytery of Lancaster; Pisgah, Hanover, Madison, Jefferson, Graham, Sand-Creek, and Olive Ridge, in the Presbytery of Madison; Franklin, New Jersey, Lebanon, Troy, Lower Bethel, Washington, and New Lexington, in the Presbytery of Miami; New Albany and Livonia, in the Presbytery of Salem; Crawfordsville, Indiana, Vincennes, and Cole Creek, in the Presbytery of Wabash; Greensburg, Columbia, and Shiloh, in the Presbytery of Trannsylvania; Briery, College Church, Cumberland, Amelia, and Buckingham, in the Presbytery of Hanover; Hawfields and Cross Roads, in the Presbytery of Orange; Little Britain, Duncan's Creek, Morgantown, and Muddy Creek, in the Presbytery of Concord; Florence, Tuscumbia, Courtland, and Monroe, in the Presbytery of North Alabama; Abbeville, Anderson, Laurens, Greenville, and Spartenberg, in the Presbytery of South Carolina; James' Island, in the Presbytery of Charleston Union; Decatur, Gainsville, Thyatira, M'Donough, Bethany, Greensborough, Lexington, and New Lebanon, in the Presbytery of Hopewell; Medway, in the Presbytery of Georgia; Hebron, Mesopotamia, and Ebenezer, in the Presbytery of South Alabama.

Besides these instances, the Assembly would mention two or three others, worthy, they think, of more particular notice. In one of our large cities, the city of New York, the spirit of God has signally manifested his presence, and poured out upon several churches the reviving influences of his grace. In the central church, one hundred have been admitted into communion since the commencement of the revival, and the work is still advancing. The Brick church, the Canal street, Rutgers street, and Cedar street churches, have also enjoyed, and some of them are still enjoying, more than ordinary seasons of refreshing.

In Morristown, New Jersey, a spot often visited by the out-pouring of the Spirit, there has been a display of Divine grace, greater, more powerful, and more wonderful, than has ever before been known in that place. It commenced in November last, and rapidly increased until the whole town seemed to be shaken: almost the entire population appeared bowed in the dust before the majesty of Jehovah; opposition was hushed, and every one seem-

ed to say and feel, "Truly this is the finger of God."

In the Presbytery of Cincinnati, scenes have been witnessed resembling those of Pentecost; almost overwhelming by their grandeur and extent. The signal display of the Spirit's power was first felt in the city of Cincinnati, where hundreds after hundreds were brought to tremble, and believe, and rejoice. Soon the Divine work extended to all the churches around, shedding its powerful influence upon the different districts of the state, and carrying with it the strongest proofs of the omnipotence of the Holy Spirit, and the sovereignty of Divine grace. The churches which have shared most largely in these effusions, are the 1st and 2d churches of Cincinnati, Pleasant Ridge, Reading, Hopewell, Springfield, Ohio, Hamilton, Seven Mile, Pisgah, and Mount Carmel. In the latter congregation, the great and good work is still advancing. The fruits of this revival are about a thousand added to the church. Surely it must gladden our hearts to see such a rich harvest of souls gathered in regions that, only a few years since, were trodden by the foot of savages.

The character of all the revivals which have been mentioned, judging from the reports of the presbyteries, is such as to prove them divine. Their general characteristics were a solemn stillness, a pungent conviction of sin, a spirit of importunate prayer, and an ardent zeal for the cause of truth. Though the subjects, in general, were not confined to any particular age, or class, or sex, yet it was evident that the grace of God most signally rested upon the rising generation, upon the members of Bible classes, the teachers and pupils in Sabbath schools.

Besides the ordinary effects which always attend genuine revivals of religion, we have observed one peculiar consequence resulting from some of those that occurred at the south and west. They have led many pastors, who had previously been engaged in secular pursuits, to lay aside their worldly avocations, and to consecrate themselves *wholly* to the ministry; while the people have been willing to support them, when thus devoting *all* their time and attention to their service. The *means* by which these revivals were commenced, enlarged, and prolonged, were Sabbath-school and Bible-class instruction, the close and faithful preaching of the gospel to Christians and sinners, days of fasting and humiliation, visitation from house to house by the pastor, the elders, and the members of the church, personal conversation on religion, and concerts of fervent prayer. Means like these, when employed vigorously, dependently, and perseveringly, the great Head of the church has always blessed. Let them be exerted in all their wisdom and power, by every congregation among us, and, as a necessary consequence, we may *all* hope for "times of refreshing, from the presence of the Lord."

Another subject to which we invite your attention, and on which we hasten to congratulate you, is the cause of *Temperance;* a cause at this time dear to the Presbyterian church. When the last General Assembly urged upon their churches a particular attention to this subject, we expected that something would have been done—but our most sanguine expectations have been exceeded. In the bounds of almost every presbytery from which we have heard, much effort, on this subject, has been made, and much success achieved. The Fast-day, in reference to this object, recommended by the Assembly, was generally observed, and in many churches was a day of solemnity and power. The whole church seems to have risen up together, determined, with the blessing of heaven, to carry their purposes into execution. Such a simultaneous effort in a cause which, only a short time since, excited little interest, even among Christians, such unparalleled success in an object, against which, only a few years ago, such prejudice was felt, can be accounted for upon no other principle but the special providence of God. In every part of our country we hear of Temperance societies formed in towns, in manufactories, in schools, in colleges, in medical institutions; and, in some instances, whole churches have united in such associations. There is one fact on this subject, corroborated by the testimony of many of the presbyteries, worthy of being mentioned. Almost every instance of apostacy from religion, of suspension, and excommunication, that occurred among us last year, may be traced directly or indirectly to the sin of intemperance. Should not, then, every minister, elder, and private Christian awake, and make his example, his prayers, and all his actions bear upon this cause? The last General Assembly expressed themselves strongly on this subject, and we do it again this year. We refer you, brethren, to the resolutions that are passed, and we beseech you, by the temporal and eternal welfare of millions of your countrymen, to go forward, in reliance upon the Father of mercies, with courage —and wisdom—and hope—and *success.*

The subject of *Missions*, both domestic and foreign, has excited more than usual interest during the past year. For a long time, the Assembly was obliged to lament the apathy of our churches on this

subject, the want of united and vigorous efforts to supply the destitute in our own country, and to send the gospel to Heathen lands. But, at length, the loud and imperious call from heaven has been heard, and we trust will be obeyed. The "Board of Missions," under the care of the General Assembly, has extended its operations, and is acting worthy of its name. The "American Home Missionary Society" has done much, during the past year, to build up the waste places of Zion, to support feeble churches, and to enlighten and sanctify regions, that, without its aid, would have remained in ignorance and vice. "The American Board of Commissioners for Foreign Missions" has the confidence, the patronage, and, we believe, the prayers of our churches. We bid them "God speed" in the glorious work of evangelizing the Heathen. There is one subject connected with the cause of missions, which the Assembly cannot forbear mentioning. Though the monthly concert of prayer, on the first Monday evening of the month, is generally observed, yet complaints have reached us in the presbyterial narratives, from every part of our bounds; from the east and the west, the north and the south, that, in many instances, it is thinly attended, and in some, habitually neglected, by those who profess to love the kingdom of Christ. Now, if prayer for missions, without effort, be unavailing, surely efforts, without prayer, must be equally fruitless. O! when will *all* our churches esteem it a *privilege* to meet together on that evening, to offer their joint supplications to the King of Zion, and to mingle with their prayers their willing contributions.

During the past year more than ordinary efforts have been made to promote *the observance of the Sabbath;* and many of our churches have formed societies auxiliary to the "General Union." We have to lament, however, that in so many of our congregations the day of rest is much profaned; that in every part of our country, this awful sin continues to abound; and that the community has not yet made the effort, or even felt the importance of suppressing this wide spreading evil. While the Assembly, in conformity with the known constitution of the Presbyterian church, disclaim explicitly all desire of a union of church and state, and confidently trust that the principles of civil and religious liberty which are the glory of our country, will remain unimpaired to the remotest ages; yet they cannot but lament that the petitions to Congress of many friends of religion and morality belonging to various religious denominations, to prevent the transportation of the mail, and the opening of the post-offices on the Sabbath, were not granted.

On the subject of *education for the ministry*, the reports are encouraging. We regret however to state, that no revivals have occurred in our colleges during the past year, and that the number of pious students in them has not much increased. Our own *Theological Seminaries*, and those of our sister churches, with whom we correspond, continue to enjoy the Divine favour. The highest number of students in the Theological Seminary at Princeton, during the past year, was 120; in that of Auburn, 65; in the Union Seminary, 30; in the Western Theological Seminary, 8; in the South Western Theological Seminary, at Maryville, 27; in Andover, 140; in the Theological Institution of Yale College, 40; in Bangor, 25; in that of the German Reformed Church, 14; in that of the Reformed Dutch Church, 21.—Total in all these institutions, 490.

In all those *benevolent institutions* in which other denominations unite with us, there has been increasing interest and liberality. Our churches are willing to lend their aid to the *American Bible Society* in supplying with a copy of the Scriptures every destitute family in our country. *The American Tract Society* has received encouragement, and been productive of good. The little messengers which have issued from its Depository have been important auxiliaries to ministers in many of the revivals recorded in this narrative. *Sunday Schools* have been kindly remembered of God, and in several instances, have received the special influences of his Spirit. The *American Colonization Society* continues to enjoy the favour and attention of our churches. And amidst other objects of Christian charity, it gives us pleasure to state, that our seafaring brethren have not been forgotten; that they have received the sympathy and compassion of Christians, and have found in mariners' churches, in Bethel meetings, but especially in the "American Seamen's Friend Society," efforts to improve their moral condition, which the God of Heaven deigns to bless.

From the *General Association of Connecticut*, we learn, that the state of religion is there flourishing; that many of the churches are gathering the fruits of those extensive revivals which occurred the last year; and that at the present time there is evidently a reviving spirit in many of the congregations of Hartford and Tolland counties, which, though of recent date, promise a rich harvest of souls to the Lord.

The *General Association of Massachusetts*, reports, that in many places, God has wonderfully manifested his presence and blessing. The showers of Divine grace have descended copiously upon many churches in the counties of Hampshire, Hamden, Essex, Suffolk, and Bristol. One peculiarity worthy of notice, in some of these revivals is, their long continuance. During a revival in Hoburn, which was not interrupted for two years, four hundred were brought to a publick acknowledgment of the Saviour. At Lowell, the Spirit of God has been descending, without any visible intermission, for four years, and is still shedding his converting influences; and from four to six hundred persons have been hopefully converted. In Boston, a continued revival has been enjoyed, in a greater or less degree, for three years; and the work is still advancing gradually, though silently, in six or seven congregations.

From the *General Convention of Vermont*, we learn that the interests of religion are there advancing; that there have been some revivals during the last year, though not of a very distinguishing character; that increasing attention has been paid to the education of ministers, and that more than half of the students of Middlebury College are professors of religion.

The *General Association of New Hampshire* states, that the churches are enjoying the fruits of those revivals which were lately so extensive, and that the benevolent institutions are widely enlarging their operations. The resolution of the New Hampshire Bible Society to supply all the destitute in the state with the Scriptures, it is believed, has been carried into effect.

The *General Conference of Maine* communicates the cheering intelligence, that previous to its last annual meeting, many churches within its bounds were rejoicing under the reviving influences of the Spirit. In the counties of York, Cumberland, and Lincoln, God had manifested his presence in a peculiar manner, and brought many to a saving knowledge of the truth.

The reports of all these sister churches communicate much that has been done for the cause of temperance, and the signal success which has attended these efforts. Within their bounds, there are more than one hundred societies for promoting temperance, which have effected the most wonderful reformation, in congregations, in townships, and in some instances, in whole counties.

From the Reformed Dutch Church, and from the German Reformed Church, no communications have been received.

Since the last General Assembly, a correspondence has been commenced with some of the dissenting churches in England, and with the Protestant churches of France, which promises to be most favourable to the cause of Zion. We refer you to the interesting letters which have been received, which appear in the Appendix to our minutes, and which cannot be read but with pleasure and gratitude by every friend of the Redeemer.

In reviewing what God has done for us, we see that the number of communicants during the past year has considerably increased, and that no little accession has been made to our ministry. We are called upon however, to record the removal by death of several of our fathers and brethren in the gospel. During the year that is gone nineteen have thus been removed; we trust from the labours of the church militant on earth, to the rest of the church triumphant in heaven.*

In conclusion, we cannot but remark, that while we are grateful to God for that growing strength which he has given to this part of his Zion, we should at the same time remember, that prosperity in churches, like that in individuals, demands peculiar circumspection. Let us "not be high-minded, but fear." Instead of a spirit of boasting, of presumption or pride, let us be very penitent that we have done so little for the honour of the Saviour; let us exercise much of the humility, charity, and meekness of the gospel; let us engage in fervent and importunate prayer to God that he would continue to bless us, and make us humble, zealous, united, and wholly devoted to his service.—With such a spirit; relying not upon men, but upon God; we shall have no cause for despondency; we can go forward, confident that "the Lord of hosts will be with us," and that in every "season we shall reap, if we faint not."—*May Zion arise and shine—may the righteous-*

* Rev. Henry Smith, of the Presbytery of Oswego; Rev. Jesse Churchill, do. of Oneida; John Chester, D.D. of Albany; Charles Mosher, do. of Geneva; Henry Axtell, D.D. do. of do.; Beriah Hotchkin, do. of Bath; James H. Stewart, do. of Huntingdon; William Spear, do. of Redstone; Charles S. Robinson, do. of Missouri; John M'Farland, do. of Ebenezer; John F. Grier, do. of Philadelphia; James Rooker, do. of do.; Nathan B. Derrow, do. of Trumbull; Robert Logan, do. of Lexington; Noel Robertson, do. of Fayetteville; Joshua Hart, do. of Long Island; Alexander Cook, do. of Steubenville; Abiel Jones, do. of Grand River; Abraham O. Stansbury, do. of North River.

ness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and all the ends of the earth see the salvation of our God.

By order of the General Assembly,

EZRA STILES ELY,
Stated Clerk.

May 28, 1829.

—

In the General Assembly of the Presbyterian Church in the United States, May 29, 1829.

The Report of the Committee on Temperance was taken up, and after mature consideration was unanimously adopted, and is as follows, viz.

1. That this Assembly regard with devout gratitude and praise, the great success which has attended the efforts of the friends of the cause of temperance, during the past year; as evinced in the increase of the number and zeal of temperance societies, in the diminution of the sale of ardent spirits, and in the existence of a strong and increasing publick sentiment against the use of it.

2. That they cordially approve and rejoice in the formation of temperance societies on the principle of entire abstinence from the use of ardent spirits, as expressing disapprobation of intemperance in the strongest and most efficient manner, and making the most available resistance to this destructive and wide spreading evil.

3. That they deeply deplore the apathy manifested by many professing Christians towards the cause of temperance, while many distinguished persons who make no religious profession, are prompt and powerful fellow labourers with Christians, in this worthy and divinely sanctioned cause. And especially do they grieve and wonder that members of our churches, in view of an evil so desolating, and so awful in its prospective bearings on all the interests of our country, should not only take no part in the exertions of their brethren and fellow citizens against intemperance, but by using and trafficking in ardent spirits be actively engaged in promoting it.

4. That they earnestly recommend, as far as is practicable, the forming of temperance societies in the congregations under their care; and that all the members of the churches adopt the principle of entire abstinence from the use of ardent spirits.

5. That as friends of the cause of temperance, this Assembly rejoice to lend the force of their example to that cause, as an ecclesiastical body, by an entire abstinence themselves from the use of ardent spirits.

A true extract, published by order of the General Assembly.

EZRA STILES ELY,
Stated Clerk.

—

Seventeenth Annual Report of the Board of Directors of the Theological Seminary at Princeton.

The Board of Directors of the Theological Seminary, present to the General Assembly the following report—

At the date of the last report, the number of students in the Seminary was ninety-nine.

During the summer session, the following *ten* new students were received, viz.

George W. Boggs, graduate of	Amherst Col. Mass.
John R. Moser,	Williams, Mass.
Foster Thayer,	do.
Eleazer C. Hutchinson,	Brown's, R. I.
William Hughes,	Jefferson, Penn.
David Sterrett,	do.
Josephus B. Loring, cand. of	2d Pres. N. Y.
William Sprole,	Baltimore.
Dana Goodsell,	District of Columbia.
George W. Kennedy,	Philadelphia.

During the winter session, the following *fifty-six* additional students were received, viz.

Samuel Hutchings, graduate of	Williams Col. Mass.
Mason Noble,	do.
William C. White,	do.
Hope Brown,	Amherst, Mass.
Oscar H. Gregory,	do.
Chester Humphrey,	do.
Harrison G. Park,	Brown's, R. I.
John N. Lewis,	Yale, Con.
Asa S. Colton,	Hamilton, N. Y.
Charles S. Sears,	do.
Henry Axtell,	do.
Joseph Alden,	Union, N. Y.
Benjamin Burroughs, jr.	do.
George H. Hulin,	do.
Samuel L. Lambertson,	do.
P. F. Phelps,	do.
Amos W. Seely,	do.
John R. M'Dowell,	do.
Samuel R. Bertron,	Nassau Hall, N. Y.
Amos Botsford,	do.
Jonathan B. Condit,	do.
Silas C. Lindsley,	do.
A. O. B. Ogden,	do.
Robert Dunlap,	University of Penn.
Robert H. Smith,	do.
Richard Armstrong,	Dickinson, Penn.
James G. Brackenridge,	do.
William H. Campbell,	do.
Robert Davidson,	do.
John E. Annan,	do.
George W. Hampson,	Jefferson, Penn.
John D. Matthews,	do.
David Sterret,	do.
Samuel Wilson,	do.

John S. Galloway,	Jefferson, Penn.
David H. Finley,	Washington, Va.
James Paine,	do.
Silas M. Andrews,	Chapel Hill, N. C.
John D. Caldwell,	Miami Univ. Ohio.
Sidney S. M'Roberts,	Centre, Ken.
William P. Alexander,	cand. of Presb. of Ebenezer.
R. H. Lilly,	do.
C. Forbes,	Philadelphia.
Richard Graham,	New York.
F. Augustus Waldo, M. D.	do.
Baker Johnson,	do.
Arthur Granger,	Elizabethtown.
James Harrison,	do.
Alexander Ewing,	Newcastle.
Robert Love,	do.
William Whann,	do.
Flavel S. Mines,	District of Columbia.
Edward T. Buist,	Charleston, S. C.
John M. Harris,	Baltimore.
Alfred Ketcham,	New York.
Henry A. Riley, M. D.	do.

The highest number of students that has been in the Seminary during the year is *one hundred autl twenty.* The number now in connexion with it is *one hundred and seven.*

Mr. William Whann, a student of the Seminary, departed this life in March last.

The students have as usual been examined semi-annually by a large committee of the Board. This examination in the autumn continued three days, and in the spring two days and a half. In these examinations, the committees who attended them, received entire satisfaction.

At the close of the summer session, certificates that they had finished the whole course of study prescribed in the plan, were conferred on the following *fifteen* students, viz. William P. Alrich, Isaac N. Candee, John F. Cowan, William Cox, John K. Cunningham, Chauncey Goodrich, James Hawthorn, John D. Hughes, William B. M'Ilvaine, James D. Pickands, David R. Preston, George Printz, David H. Riddle, Moses Williamson, and Theodore S. Wright, a man of colour.

On the subject of benefactions for the assistance of necessitous students, the professors have reported the receipt of the following sums, viz.

Female Cent Society, Woodbridge, N. J.	$18 00
Female Society, Cedar st. church, N. York,	124 00
Member of the class of 1819, interest on his share of a scholarship,	12 00
Female Education Society of the Third Presbyterian Church, Charleston, S. C. for one student,	150 00
Ladies of Brooklyn, L. I. for one do.	75 00
Anonymous for do.	75 00
Female Cent Society of Florida, N. Y.	16 00
Phebean Society of Philadelphia,	39 00
Ladies' Benevolent Society of the Murray Street Church, N. York for a particular student,	75 00
Ladies of Princeton, N. J.	14 00
Female Cent Society of Jamaica, L. I.	36 00
Do. First Church, Albany,	52 50
Female Bible Class Society of do.	50 00
	$763 50

The Professors have also reported the receipts of the following articles for the use of the Seminary, viz.

A large bundle of shirts from the Dorcas Society, N. Y.

Do. from a Female Association in Murray Street Church, N. Y.

Six pair of cotton stockings from Mrs. Dr. Scott, New Brunswick, N. J.

A box of clothing from Mrs. Stella Sprigg, of Baton Rouge, Mississippi.

And from E. C. Hutchinson two calico quilts, three sheets, and three pillow cases.

The donations to the library through the year have been, from

Rev. Dr. Greenville Ewing, Glasgow, Scotland, 3 vols.

Heirs of Col. Robinson, Jamaica, L. I., 1 vol.

Rev. Dr. Archibald Alexander, Princeton, 50 copies Harris's Chaldee Grammar.

The Board have the pleasure to report the safe return of Professor Charles Hodge from Europe in September last, after an absence of two years, for improvement in his department of instruction. They hope and believe that the interests of the Seminary will eventually be much promoted by this tour.

The Board have also the pleasure to inform the Assembly, that Roswell L. Colt, Esq. of Baltimore, has endowed a scholarship in the Seminary.

The conditions on which this endowment is made are the following, viz.

1. That during his own natural life, he shall have the right, from time to time, to designate the scholar who shall enjoy the benefit of this endowment.

2. That after his decease the right of appointing the scholars who shall receive the benefit of this shall be vested in the pastor, for the time being, of the First Presbyterian Church, Patterson, Essex County, New Jersey; and if no new appointment shall be made for the space of six months after any vacancy in said scholarship, by those having the right hereby reserved to fill such vacancy, then the

professors of the Seminary for the time being, or a majority of them, shall, from time to time, and as often as occasions require, apply the accruing interest to be received from this gift towards the support of such meritorious student, as they shall think deserving of aid.

3. That the future Professors and Directors of the Seminary shall continue to subscribe, on entering on the duties of their respective offices, the same form of subscription which is now prescribed by the Plan of the Seminary; but on their failing to do so, or in case of any alteration of the present form of subscription, then the capital sum of $2,500 shall be forfeited to the Trustees of the First Presbyterian Church in Patterson, aforesaid, for the purpose of establishing a free school in said town, under the control and direction of the Trustees of said church, and their successors. And the acceptance of this gift by the Trustees of the General Assembly, shall be taken and deemed as a pledge, that they and their successors will appropriate the said funds as occasions may require in the manner set forth.

The Board have to inform the Assembly, that it has pleased Divine Providence through the year to remove two of their number by death, viz. Rev. John Chester, D. D., and George C. Barber, Esq. Two years of the term for which Dr. Chester was elected, remain unexpired. Mr. Barber's term of office would have expired at this time.

The Board have only further to report, that the term of office of the following Directors expires during the sessions of the present Assembly, viz.

Ministers.—Benjamin M. Palmer, D.D. David Comfort, John Johnson, William W. Philips, D.D., Joseph Caldwell, D.D., Francis Herron, D D, William Nevins.

Elders—Alexander Henry, Robert G. Johnson, George C. Barber.

Signed by order of the Board of Directors.

ASHBEL GREEN, *President.*
JOHN M'DOWELL, *Secretary.*
Philadelphia, May 25, 1829.

The following is the minute adopted by the Assembly, relative to their Board of Missions:

"While the Assembly would affectionately solicit the co-operation of the churches with its own Board of Missions; yet, as many of our churches have already united their efforts with the American Home Missionary Society, and the American Board of Commissioners for Foreign Missions; therefore resolved, as the sense of the Assembly, that the churches should be left entirely to their own unembarrassed and deliberate choice of the particular channel, through which their charities shall flow forth to bless the perishing."

The Assembly has greatly enlarged their Board of Missions, with a view to secure co-operation in every part of their bounds. For the present year, the following individuals compose the Board:

BOARD OF MISSIONS.

SYNODS.	MINISTERS.	LAYMEN.
Albany,	Henry R. Weed,	Ananias Platt.
Utica,	Samuel C. Aiken, George S. Boardman,	John Fine, Walter King, Abraham Varick.
Geneva,	John Keep, Dirck C. Lansing, D.D.	Richard Steele.
Genesee,	Joseph Penney,	Ashley Sampson.
New York,	Gardiner Spring, D.D. Robert M'Cartee, William D. Snodgrass, William W. Phillips, D.D. John Johnston, Samuel H. Cox, D.D. Ezra Fisk, D.D.	Anson G. Phelps, Moses Allen, George Douglass, Robert Lenox, Samuel Boyd, Zechariah Lewis, Marcus Wilbur.
New Jersey,	Archibald Alexander, D.D. Samuel Miller, D.D. John M'Dowell, D.D. Joshua T. Russell,	Theodore Frelinghuysen, Samuel Bayard, David Magie.
Philadelphia,	Ashbel Green, D.D. Jacob J. Janeway, D.D. Ezra S. Ely, D.D.	Robert Ralston, Daniel Montgomery, Robert Smith, sen.

SYNODS.	MINISTERS.	LAYMEN.
Philadelphia,	Thomas H. Skinner, D.D. Ebenezer Dickey, D.D. Samuel Martin, D.D. John H. Kennedy, William Nevins, Joseph Sanford, Alexander M'Clelland, William M. Engles, George C. Potts, William L. M'Calla, James Patterson,	Roswell S. Colt, John M'Mullin, James Moore, George W. Blight, William Nassau, Solomon Allen, Robert Wallace, James Kerr, James Schott, Joseph P. Engles, Furman Leaming.
Pittsburgh,	Francis Herron, D.D. Matthew Brown, D.D.	Harmer Dennie, Eugenius M. Wilson.
Western Reserve,	Giles H. Cowles, D.D.	Jedediah Crocker.
Ohio,	James Hoge, D.D. James Scott,	James Renfrew.
Cincinnati,	Joshua L. Wilson, D.D. Samuel Crothers, Benjamin Graves,	William Lowry.
Indiana,	William W. Martin,	Jeremiah Sullivan.
Kentucky,	James Blythe, D.D. Thomas Cleland, D.D.	Daniel Wurtz.
Virginia,	John Matthews, D.D. Benjamin H. Rice, Shepherd K. Kollock,	John W. Paine.
North Carolina,	James Stafford, William M'Pheters, D.D.	Frederick Nash.
Tennessee,	Dugald M'Intyre,	Thomas Snoddy.
West Tennessee,	Obadiah Jennings, D.D.	Nathaniel M'Nary.
South Carolina and Georgia,	Aaron W. Leland, D.D. William A. M'Dowell, D.D. Samuel S Davis,	Thomas Fleming.
Mississippi and South Alabama,	James Smiley, George Potts.	William W. Caldwell.

OFFICERS OF THE BOARD.

Rev. ASHBEL GREEN, D.D., *President.*
Rev. JOSHUA T. RUSSELL, *Corresponding Sec'y and General Agent.*
Rev. JOHN H. KENNEDY, *Recording Secretary.*

EXECUTIVE COMMITTEE.

Rev. ASHBEL GREEN, D.D.
JOSHUA T. RUSSELL,
JOSEPH SANFORD,
Mr. JAMES MOORE,
SOLOMON ALLEN,
GEORGE W. BLIGHT,
FURMAN LEAMING.

It was unanimously resolved, "that the General Assembly view with peculiar satisfaction, the measure recently proposed by the American Bible Society, to supply every destitute family in the United States with a copy of the Bible, in the course of two years; and that it be cordially recommended to the presbyteries, individual ministers, and churches connected with the Assembly, to use their endeavours to carry the above measures, in reliance on the blessing of the Almighty, into full and prosperous effect."

The following resolutions were reported and adopted, in relation to the right of voting on the part of corresponding bodies.

1. That the Commissioners of the General Assembly, the present year, to the General Association of Massachusetts, be appointed a Committee of Conference, with a committee, who may be appointed by the General Association for the same purpose, with a view of adopting a course on this subject that may meet the wishes, both of this Assembly and of that Association.

2. Resolved, That the Commissioners from this Assembly to the General Association of Massachusetts, for the present year, and for subsequent years, be instructed not to vote in any of the resolves that may come before that body.

The Rev. Joshua Leavitt, Secretary of the American Seamen's Friend Society,

by permission, addressed the Assembly on the objects of the society:

Whereupon it was *Resolved*, That the Assembly rejoice in the prosperous efforts of the American Seamen's Friend Society for the spiritual improvement of that peculiar and interesting class of men, who go down to the sea in ships, and commend the seamen's cause to the affection, the charities, and the prayers of all their churches.

On the subject of statistical reports, it was resolved that the presbyteries be required to direct the sessions of the churches within their bounds to make out, in each year, the sessional report to the presbytery up to the first day of April, and transmit the same to the stated clerk of the presbytery, and that each presbytery be also required to direct their stated clerk, on or before the first day of May, in each year, to transmit by mail, to the stated clerk of the General Assembly, a presbyterial report, bearing the date of April 1st, prepared from the sessional reports, according to the preceding resolution.

The dividing line between the states of New York and Pennsylvania was declared to be the dividing line between the Synods of Genesee and Pittsburg; and between the Synods of Pittsburg and Philadelphia, the dividing line was determined to be a line running north and south, dividing the counties of Warren and M'Kean, Jefferson and Clearfield, Indiana and Cambria, Somerset and Bedford.

The Rev. Luther Halsey, of Princeton, N. J. was elected Professor of Theology in the Western Theological Seminary, in the place of the Rev. Dr. Janeway, resigned.

The report on the application of the Synod of Kentucky, to take the Theological Seminary at Centre College under their care of the Assembly, was taken up and adopted, viz.

That they have examined and do fully approve the plan of said seminary; and hereby express their sense of the importance of this institution; but, at the same time, recommend a delay of any application on this subject until the next year, in consequence of the immaturity of their arrangements.

An answer to the letter, from the Board of Congregational Ministers of London and its vicinity, to the Assembly was reported and adopted, and committed to the stated clerk to be forwarded.

Three thousand pages of tracts were received from the Female Tract Society of this city to be distributed in the western parts of Pennsylvania, and committed to Dr. Herron for distribution. Ten thousand pages were also received from the Female Tract Society of the 6th Presbyterian Church for distribution among the southern and western members of the Assembly.

A new Synod, called the Synod of Cincinnati, was constituted, to consist of the presbyteries of Chilicothe, Cincinnati, and Miami. Their first meeting is to be held on the fourth Thursday of October next.

Dr. Green, Dr. Skinner, and Dr. Ely, were appointed a committee to report to the next General Assembly, a mode of proceeding in organizing churches under the present constitution of the church: also on the manner in which ministers and licentiates are to be received into any of our presbyteries from ecclesiastical bodies in the United States, which correspond with the General Assembly.

The committee to whom was referred the report of the committee on psalmody, with their book, &c. made a report which was amended and adopted; and concludes by recommending the recommittal of said book to the same committee, with the addition of the Rev. Dr. Skinner and Mr. Sanford, to receive those corrections and alterations which may be thought necessary. Remarks or corrections proposed by ministers, or others, are to be placed in the hands of the Rev. Dr. Ely, free of expense, within six months.

On application of the Board of Education the constitution was so amended, as that hereafter fifty-three persons shall constitute the Board; twenty-five of whom are to be ministers, and the remainder male communicants of the church; one minister and one layman from each synod, and the remainder from Philadelphia, and within a convenient distance from the city,—together with such vice-presidents as the board may appoint. Five members, including the president, or a vice-president, shall be a quorum.—The annual report was presented and adopted and referred to the Board for revisal and publication in the appendix to the minutes.—The following gentlemen were re-elected as members of the board for four years, viz: Dr. J. H. Rice, Dr. Moses Waddel, Dr. Archibald Alexander, Dr. S. N. Rowan, John Woodworth, Alexander Henry, Wm. Kirkpatrick, and Horace Hill. Dr. D. C. Lansing was elected for four years in the place of Dr. Axtell, deceased. From each of the new synods the following persons were appointed.—In the Synod of Utica the Rev. Samel Sweezy and Mr. Levi Beebee; in the Synod of Cincinnati, the Rev. Dr. R. H. Bishop and Abraham A. Halsey, Esq., and in the Synod of South Alabama and Mississippi, the Rev. Dr. R. M. Cunningham, and John Hen-

derson, Esq.—The following additional members were appointed, viz.—The Rev. John W. Scott, John W. Thompson, Esq. George Ralston, Esq., Mr. James Schott, T. Bradford, jr. Esq., Mr. Joseph B. Mitchell, Mr. Matthew Newkirk, Mr. John R. Neff, Mr. Matthew L. Bevan, and Mr. James Fassett.

Answers to several letters, received in reply to the last General Assembly's letter to the Protestant churches of France, were reported, and ordered to be transmitted by the stated clerk.

The following resolution was adopted, on the subject of correspondence with the General Association of Massachusetts, viz.

Resolved, That the delegates to the General Association of Massachusetts be instructed to inform that Association that, while this General Assembly do most cordially accept and approve the expression of their sentiments with regard to candidates, licentiates and ministers under censure for heresy or immorality, they do also, most respectfully and affectionately, represent to the Association, that they deem it highly important that it should be considered irregular that any candidate, licentiate or minister, whose credentials are withheld on account of the violation of ecclesiastical order, should be received by either of the corresponding bodies.

The following persons were appointed a committee to certify the standing of travelling ministers and licentiates, viz. In the Synod of Albany, the Rev. Henry R. Weed; in the Synod of Geneva, the Rev. Wm. Wisner; in the Synod of Utica, the Rev. Samuel C. Aiken; in the Synod of Cincinnati, the Rev. Joshua L. Wilson; and in the Synod of Mississippi and South Alabama, the Rev. George Potts and the Rev. Theodore Clapp.

The Assembly, having finished their business, adjourned, after uniting in some special exercises of praise and prayer, to the third Thursday in May, 1830.

The foregoing extracts from the Minutes of the General Assembly and notices of certain measures adopted, are inserted for the information of our readers, before the publication of the Minutes at large.

List of the Auxiliary Societies to the General Assembly's Board of Missions, organized since May, 1828.

1. First Presbyterian Church, Philadelphia, Pa.
2. Second do. do.
3. Third do. do.
4. Fourth do. do.
5. Sixth do. do.
6. Church in Kensington, Pa.
7. „ Frankford, do.
8. „ Cape May, New Jersey.
9. „ Neshamony, Pa.
10. „ Reading, do.
11. „ Mifflintown, do.
12. „ East Tuscarora, do.
13. „ Lewistown, do.
14. „ Waynesburgh, do.
15. „ Huntingdon, do.
16. „ Hart's Log, do.
17. „ Alexandria, do.
18. „ Bellefont, do.
19. „ Lick Run, do.
20. „ East Kishacoquillas, do.
21. „ Princeton, New Jersey.
22. „ Kingston, do.
23. First Church in Albany, N. Y.
24. Second do. do.
25. Third do. do.
26. Church in Greenbush, do.
27. First Church in Troy, do.
28. Second do. do.
29. Church in Lansinburg, do.
30. Church in Hudson, N.Y. do.
31. Eighth Church in New York City.
32. Canal Street Church, do.
33. First Street Church, do.
34. Murray Street Church, do.
35. Scotch Presbyterian Church, do.
36. Church in Christiana, Delaware
37. „ Newcastle, do.
38. „ Norristown, Pa.
39. „ Doylestown, do.
40. „ Abingdon, do.
41. „ Germantown, do.
42. Eighth Presbyterian Church, Philadelphia, do.
43. First Presbyterian Church, Baltimore, Md.
44. Allentownship Congregation, Pa.
45. First Presbyterian Church, Pittsburgh, do.
46. Centre Church, N. Carolina
47. Ash Pole, do.
48. Laurel Hill, do.
49. Red Bluff, do.
50. Bethel Church, do.
51. Little Pedee Church, do.
52. Seventh Presbyterian Church, Philadelphia, Pa.
53. Wilmington, N. C.
54. East Liberty, Alleghany County, Pa.
55. Mansfield Congregation, Ohio.
56. Mount Vernon, do. do.
57. Buck Creek, do. do.
58. Urbanna do. do.
59. Cincinnati, Dr. Wilson's.
60. Dayton, Ohio.
61. Franklin, do.
62. Lebanon, do.
63. Dick's Creek, do.
64. Pisgah, do.

65. Hagerstown, Md.
66. Wyalusing, Pa.
67. Harmony Congregation, N. Jersey.
68. Oxford, do.
69. Hardwick, do.
70. Stillwater, do.
71. Rocky Spring, Ohio.
72. Bloomingburgh, do.
73. Washington, do.
74. Salem, do.
75. Concord, do.
76. Reading, do.
77. Springfield, do.
78. Millville, do.
79. Seven Mile Church, do.
80. Hamilton, Butler County, do.
81. Somerset, Ohio,
82. Montgomery, do.
83. Pleasant Ridge, do.
84. Ripley, Brown County, do.
85. Red Oak, do.
86. Strait Creek, do.
87. Manchester, do.
88. West Union, do.
89. Hillsborough, do.
90. Rocky Spring, do.
91. Bloomingburgh, do.
92. Greenwich, Warren Co. N. J.
93. Bethlehem, Hunterdon Co. do.
94. Alexandria, do. do.
95. Amwell United First Church, do.
96. Amwell First Church, do.
97. Mansfield, do.
98. Amwell Second Church, do.
99. Millville, N. J.
100. Bridgeton, do.
101. Fairfield, N. J.
102. Greenwich, do.
103. Deerfield, do.
104. Pittsgrove, do.
105. Woodbury, do.
106. Blackwoodstown, do.
107. Pencador, Del.
108. Newburyport, Mass.
109. Mount Carmel, Ohio.
110. Hopewell, do.
111. Bath, do.
112. Salisbury, Pa.
113. Lambertsville, N. J.
114. Pennington, do.
115. First Church, Trenton, do.
116. Lawrence, do.
117. Dutch Neck, do.
118. Cranberry, do.
119. Upper Freehold, do.
120. First Church in Freehold, do.
121. Steubenville, Indiana.
122. Crawfordsville, do.
123. Church in Trenton City, N. J.
124. Wooster, Ohio.
125. Long's Run, New Salem Congregation, Pa.
126. Great Valley and Charlestown Church, Pa.
127. Congregation of Cross Roads, Pa.
128. Congregation of the Flatts, Washington County, Pa.
129. Youngstown, do.
130. Slippery Rock, do.
131. Mount Pleasant Congregation, do.
132. Easton, do.
133. Lower Mount Bethel, do.

☞ The collections and subscriptions obtained by the Rev. Mr. Barr, in Ohio, from the congregations named as having been organized by him, were for one year only; but little doubt is entertained that most of these congregations will be ready to renew their efforts annually.

Indirect information has been received of the organization of a number of auxiliaries, from which formal reports have not been received, and which are not contained in the foregoing list.

AMERICAN BIBLE SOCIETY.

The following resolutions were adopted at the late meeting of the American Bible Society in New York.

Resolved, That this Society, with a humble reliance on Divine aid, will endeavour to supply all the destitute families of the United States with the Holy Scriptures, that may be willing to purchase or receive them, within the space of two years, provided means be furnished by its auxiliaries and benevolent individuals, in season to enable the Board of Managers to carry this resolution into effect.

Resolved, That with the full purpose of accomplishing, by the blessing of God, this most necessary and important work, it be earnestly recommended to ministers of the gospel, and laymen of every denomination, in places where no auxiliary society has yet been formed, or where they have relaxed their efforts, to take immediate measures for carrying into effect the general distribution of the Scriptures in their respective neighbourhoods.

TO SUPPLY THE WHOLE WORLD WITH THE BIBLE.

A Good Beginning.—The following letter (says the New York Observer), will show where the *first* contributions were made, towards supplying the *United States* with Bibles *within two years.*

To the Rev. J. C. Brigham, Secretary of the Am. Bible Society.

Dear Sir—The females connected with the binding department of the American Bible Society's operations, have this day enjoyed the privilege of attending your thirteenth anniversary. They there heard

your resolution to supply every destitute family in the United States with a copy of the holy scriptures within the period of *two years*. They were also told that this could be effected, provided, among other conditions, that every professor of religion would give *seventy-five cents* for this object. They also heard that it was necessary to *act*, as well as *resolve*, and that *immediate* measures must be taken to prevent a total failure of this important enterprise. Valuing as they do the Bible, the richest of heaven's blessings, and knowing that thousands in the land are without it, they are anxious to do what they can towards carrying into effect the resolution referred to. For this purpose they ask you to accept, in behalf of the Society, the enclosed donation, *seventy-five cents* from each, making an aggregate of *forty-five dollars* and *seventy-five cents*.

CHARLES STARR.

New York, May 14, 1829.

P.S.—After witnessing the readiness with which your call is responded to by those whose almost every moment must be redeemed, to enable them to earn their daily bread, I cannot deny myself the gratification of doubling the contribution which they have so generously made. I therefore send you ninety-one dollars and fifty cents.

Yours, &c. C. S.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from p.* 234.)

OHIO.

The Reverend Thomas Barr, Missionary Agent in Ohio, whose Journal of a three months' tour has just been received, reports the following collections for the Board of Missions within the bounds of the Presbyteries of Miami, Cincinnati and Chilicothe.

Mansfield,	7 12½
Mount Vernon,	9 18
Mrs. Reed, Elm Creek,	0 25
Buck Creek Congregation,	12 75
Urbanna,	12 87½
Mrs Ambler,	0 50
Dayton,	22 00
Mr. Maltby,	0 50
Franklin,	11 87½
Lebanon,	11 50
Dick's Creek,	5 25
Pisgah,	15 7½
Dr. Wilson's Church, Cin.	41 15
Mrs. Burnett,	1 00
Ladies of Cincinnati, by Mr. Howel,	1 75
Reading,	1 00
Lower Springfield,	9 50
Bethel Congregation,	5 37½
Seven Mile,	1 50
Hamilton,	15 87½
Somerset,	2 75
Montgomery,	1 81¼
Pleasant Ridge,	8 00
Ripley,	18 72½
Red Oak,	51 2½
Strait Creek,	3 45
Manchester,	17 37½
West Union,	28 56¼
Hillsborough,	15 87½
Rocky Spring,	3 75
Bloomingburgh,	6 20
Washington,	6 31¼
Salem Congregation,	4 00
Concord Congregation,	2 75
Two families in Chilicothe,	3 98
Two subscriptions for Philadelphian,	2 00

In a letter addressed to the Corresponding Secretary, the Rev. Mr. Barr gives the following statement of the necessities of the church, and the wide fields of usefulness in the State of Ohio.

"Let the Board think of the melancholy fact, that there are within this State, more than 100 organized churches, of our order, *vacant:* and I speak after deliberation, when I say, that one hundred more might be *now* organized, were there ministers, for a suitable time, to pay attention to them; and many of these, at the start, would be of much promise. The call is loud, and the circumstances favourable, for the Board to act to much advantage for its own influence, and the welfare of the churches. Make a vigorous effort to assist this State *now*, and before seven years pass away, you will be richly repaid both in men and money, I trust. The various institutions of learning, now in successful operation, will produce educated men, and the revivals of religion, that have already taken place, will send a considerable number of young men of piety to these institutions. In one congregation I found four or five young men, subjects of a revival, about to commence a course of education preparatory to the ministry. Let us have then, five, six, seven, or ten, if you please, young men, this spring, if possible; one or two as Missionaries, and the others to locate in some of our prominent places of usefulness."

In respect to the character and labours required of Missionaries to the West, the same correspondent remarks:

"Itinerating must be pursued, if we would preserve our present vacancies, or increase much our borders. Men, willing to labour publickly, and from house to house; willing to endure hardships; condescending to such as are of "low estate;" taking pleasure, like their divine Master, in seeking the "lost,"—*these* are the men for Missionaries—and I can assure you,

that men of some good degree of energetick, active piety, are those alone that will be any how acceptable or useful;—any such minister will be received for his work's sake, and will receive the best accommodations from the people that they can give him."

Prompt Return, and Liberal Proposal.

In reply to the circulars, recently issued from the Office of the Board of Missions of the General Assembly, the following letter was received last week from a gentleman of distinction, and well known liberality, in Pennsylvania. We cannot but indulge the hope, that an *example*, so benevolent and persuasive, will find many cheerful imitators.

"Dear Sir,—I have received your circular, issued at the office of the Board of Missions of the General Assembly of the Presbyterian Church, of February 25th, and also your private communication of February 23d. I would just remark, that to me it would be extremely injudicious, under any circumstances whatever, to dissolve the Board; and I cannot see what objections any other society or sect of Christians can make, to our own Church exerting herself in that way which may seem most conducive to promote real piety and enlarge her bounds. I mentioned to Mr. ——, when in your city a few weeks past, to hand in my name as one of the hundred-dollar subscribers; I find it has not been done. I now, Rev. Sir, desire that you may place my name on your list as a subscriber for one hundred dollars per year for ten years. I also mentioned to Mr. —— that it would not affect my payment yearly, whether the whole number of subscribers should be obtained, or not. There is another Society which I feel it my duty to support, in my small way; I mean your *Education Society*, to assist indigent pious young men in preparing themselves for the ministry. If it should be thought right by the fathers of our Church in your city to encourage assistance to that Society, I would freely engage to pay one hundred dollars per year, for ten years, on condition that *fifty* persons shall agree to pay that sum on or before the first day of November next, or at any other time your Committee might think best. I conclude with most heartily wishing success, not only to the exertions of the Presbyterian Church, but to every society which has in view the glory of God, and the christianizing of the world."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of May last, viz.

Of Henry Chester, Esq., per Andrew Bayard, Esq., for a Check on Grafton Bank, N. H., on account of the Whelock estate, $471.38, disc. $2.36	$469 02
Of Rev. Robert M'Cartee, Canal Street Church, N. Y.	10 00
Of Rev. John Smith, Otsego Presbytery	5 75
Of Rev. Alonzo Welton, North River Presbytery	5 00
Of Dr. Ebenezer Dickey, Oxford, and U. W. Nottingham, New Castle Presbytery	4 00
Of Rev. Thomas Barr, Richland Presbytery	6 00
Of Rev. George Chandler, Kensington	5 00
For rent of a carpenter's shop	20 00
Amount received for the contingent fund,	$524 77
Of Rev. Joshua T. Russell, collected by him in New York for the New York and New Jersey Professorship	450 00
Of Rev. Eli F. Cooley, collected by him in New Brunswick Presbytery, for ditto	176 50
Of Rev. Jos. L. Shaffer, do. in Harmony $15, and in Oxford, $20, do.	35 00
Of Rev. Samuel L. Graham, from Orange Presbytery for Southern Professorship	55 00
Of Rev. Jesse Rankin, Concord Presbytery, for do.	57 13
Of Rev. James L. Marshall, on account of his subscription for the Oriental and Biblical Literature Professorship	70 00
Of Rev. Abraham Williamson, per Rev. Dr. John M'Dowell, in part of his subscription for the Eumenian Scholarship, $4, and $6 from the Female Benevolent Society of Chester, on his account	10 00
Of Rev. George S. Woodhull, for the Senior Class of 1820 Scholarship	50 00
And for indigent students of the Seminary	18 00
Of Hugh Auchincloss, Esq., Treasurer of New York Presbytery, for ditto	118 72
Of Nathaniel Davis, Esq., Treasurer of Albany Presbytery, for ditto	46 63
Of Rev. Dr. Ebenezer Dickey, from Rev. Robert White, Fagg's Manor, New Castle Presbytery, for ditto	4 00
Amount received for the Seminary	$1615 75

Received also for the Board of Missions, viz.

Of Rev. Joshua T. Russell, General Agent, the particulars are published by him		$105 92
Of ditto from Rev. James W. Alexander, for a mission to our Aborigines		60 00
Of ditto		58 70
Of ditto		257 50
Of ditto		23 63
Of ditto		353 63
Of ditto		843 20
Of ditto		170 85
Of Miss Olive Sproat, per M. L. Bevan, Esq., her donation		5 00
Of Rev Jacob Green, from Female Missionary Society of Bedford, Aux. to Board of Missions, annual remittance	$62 36	
Monthly Concert collection	8 24	
Bible Class do. $3 40, and donation from Miss R. Peck $1	4 40	75 00
Of Rev. A. O. Patteson, Longrun, Redstone Presbytery	$35 00	
Female Cent Society of Sewickly	13 50	
Donation from Mrs. E. Taylor, $4, and Miss M. Taylor, $1	5 00	53 50
Of Hugh Auchincloss, Esq., Treasurer of New York Presbytery, annual collections		158 11
Of Rev. A. Condit, Newark Presbytery, ditto		18 17
Of Rev. Dr. Ezra Fisk, Hudson ditto, ditto		33 41
Of Rev. George Junkin, from Danville Miss. Soc. Aux. to Board of Missions		39 00
Of Rev. M. L. Fullerton, from Rev. James Buchanan, Green Castle $30 00		
And from David Elliott, Mercerburg	10 00	40 00
Of Rev. John Dorrance, from several congregations in Mississippi Presbytery, being 50 cent subscriptions		95 25
Of Rev. R. B. Belville, Neshaminey, annual collections		5 00
Of Rev. Peter Hossinger, Waterford and Gravel Run, Erie Presbytery, ditto		3 15
Of Rev. A. K. Russel, New Castle Presbytery, ditto		60 67
Of Mr. Samuel Morrow, Fourth Presbyterian Church, ditto		12 32
Of Rev. John Mitchelmore, Lewes Presbytery, ditto		11 87
Of Rev. Ithamar Pillsgrove, Long Island Presbytery, ditto		45 79
Of Rev. John Smith, Otsego Presbytery, ditto		1 00
Of Rev. Alonzo Welton, North River Presbytery, ditto		67 39
Of Rev. David Magie, Elizabethtown Presbytery, ditto		53 13
Of Rev. Alexander M'Clelland, Derry, Carlisle Presbytery, ditto		8 00
Of Nathaniel Davis, Esq., Treasurer of Albany Presbytery, ditto		41 33
Of Rev. James Latta, per Rev. W. Latta, Upper Octorara, New Castle Presbytery, ditto		6 00
Of Dr. James Magraw, L. W. Nottingham, and Charleton, ditto, ditto		6 00
Of Mr. Simeon Munday, Second Church Woodbridge, Elizabethtown Presbytery, ditto		4 00
Of Rev. Jos. Barr, per Rev. A. Babbit, Leacock, New Castle Presbytery, ditto		3 37
Of Rev. John M'Knight, from Mrs Mt. M'Knight, Treas. Fem. Miss. Soc. Rocky Spring, $16, and from Mrs. A. Chambers, Treas. Fem. Miss. Soc. Chambersburg, $25.50		41 50
Of Rev. Dr. E. Dickey, Oxford, and U. W. N. $6, Fagg's Manor, $11, New Castle Presbytery		17 00
Of Jos. Montgomery, Esq., Fifth Presbyterian Church		15 30
Of William Kirkpatrick, Esq., of Lancaster, Pa. his donation		50 00
		$2843 69

☞ **For the first time since we assumed the editorship of the Christian Advocate, we this month omit altogether a View of Publick Affairs. We regret this omission, although we have nothing of great importance to report. But our engagements with the General Assembly, followed by some indisposition, leave us no alternative but either to delay the issuing of our monthly number very unduly, or to omit the article in question for a single month. We have chosen the latter part of the alternative.**